

THE

No. 3.

ANNUAL REGISTER

OF

INDIAN AFFAIRS

WITHIN

THE INDIAN (OR WESTERN) TERRITORY.

PUBLISHED BY ISAAC M'COY.

SHAWANOE BAPTIST MISSION HOUSE, INDIAN TERRITORY,

MAY, 1837.

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SHAWANOE BAPTIST MISSION, IND. TER.

J. G. PRATT, PRINTER.

1837.



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ADVERTISEMENT.

It was the design of the publisher to issue this number of the Register on the first of January of the present year, but a necessary absence from home for several months, occasioned a delay until this time. This delay is the less regretted on account of some reasons which we have discovered, for supposing that the first of January is *not* the best time for the work to be issued. It is designed to be a document to which reference may be safely made, by all interested in such Indian matters as it attempts to exhibit. It is desirable therefore, that each number should be ready for delivery at, or before the opening of each session of Congress. On this account, no time could be less suitable than that at which the preceding numbers have been issued. It is expected, that hereafter it will appear during the recess of Congress, and not much prior to the meeting of that body.

Our materials for this number, were chiefly collected prior to January last. Hence, some valuable information respecting the affairs of the present year, must be unavoidably postponed to 1838. Such matters, however, of the present year, as we have been able to obtain correct accounts of, will be noticed.

Readers who may discover any inaccuracies in statistics, are respectfully requested to inform us, that the error may be corrected in the succeeding number.

The work is issued gratuitously; and, it being designed to promote the welfare of a noble, but suffering race of men, thousands of whom still linger in sight of our fulness of comfort; readers are earnestly requested to diffuse as widely as practicable, such useful information as they suppose it contains.

Our subject is one of general interest, and in treating of it we shall be uninfluenced by either political or sectarian partialities. We have, however, already learned, that while we hope to escape the censure of *parties* in politics, and *sects* in religion, we shall subject ourselves to the blame of *individuals*. But we are determined neither to color a matter for the sake of pleasing, nor to conceal it for fear of offending.

It is much to be lamented, that most persons who have either spoken or written about the aborigines of America, seem to have been too much influenced by the phantasies which accompany romance. We advertise the reader, that we write about a people whose circumstances in life are, indeed peculiar to themselves, but whose minds are like those of all other people. They can be made either better or worse, by the same causes which operate to produce these effects upon others.

ANNUAL REGISTER.

THE policy of locating the nearer Indian tribes within the country west of the states of Missouri and Arkansas; and of organizing a civil government for their benefit, appears to be now pretty well settled in the minds of our citizens.— The necessity of the measure becomes daily more apparent, and its ultimate success more certain. The local situation of the country, its freedom from political embarrassments which have attended other places; and its physical resources, all highly commend it for such a purpose.

This scheme is an untried experiment in the work of Indian reform; and consequently a departure from the long existing policy of European intercourse with the Indian tribes. In the transition from the former to the latter policy, it was not to be expected that a popular government, like ours, could proceed systematically. Different opinions, various feelings, and clashing interests, were to be met.— Hence some measures whose character gave them claims to priority, have been preceded by others.

The boundaries of the Indian Territory have not yet been established by law, notwithstanding this step seemed to be demanded by the nature of the case, early in the enterprize. We are happy to find, however, that this matter now appears to be distinctly under the consideration of government; and no doubt is entertained that the boundaries of the Territory, will, ere long be fixed.

By the common consent of the public, and by bills reported to both Houses of Congress at the last session, by the appropriate Committees on Indian Affairs, we feel authorized to believe that those boundaries when established, will not vary materially from the following:

Beginning where the line of the 23d deg. of longitude crosses Puncak river, and running down said river to the Missouri river; thence down the Missouri river to the state of Missouri; thence along the western boundary of the states of Missouri and Arkansas to Red River; thence up Red River to the 23rd degree of long.; and thence north to the beginning.

These bounds would make it a little more than equal to a

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tract 600 miles long, and 200 miles wide. It should be borne in mind however, that much on the west, the whole distance of 600 miles north and south, is at present uninhabitable on account of the scarcity of wood; though the soil is generally good, and in process of time, will become timbered. In view of this defect, it is generally supposed that the country as above described, though fully adequate in extent, would not be too large for the purposes contemplated. It could not be diminished on either the north, east, or south side, without the inevitable exclusion of some tribes, and great damage to the whole; but if curtailed on the west, by a line from a point on Red River, only 200 miles west of the state of Arkansas, running northwardly to the beginning, it would not be the less valuable to the owners. As the country is described above, it embraces much uninhabitable prairie land, and this uninhabitable prairie continues west four or five hundred miles to the Rocky Mountains.

Between the settlements within the Indian Territory and the Rocky Mountains, no Indians ever resided, and none will ever reside until these plains become timbered. Within the Territory are much coal and salt water, and some lead and iron ore.

REMARKS.

The Osages and all south of them, are in charge of Capt. William Armstrong, acting superintendent and agent for the Choctaws. All north of the Osages, are under the superintendency of Gen. William Clark, who resides in St Louis, about three hundred miles east of the Indian Territory.

A Sub-agent is not an officer subordinate to an Agent; the duties and responsibilities of the two are the same. The only difference is, that the compensation of an Agent is \$1500 per annum, and the compensation of a Sub-agent is \$750 per annum.

Annual reports are made by the Agents and Sub-agents; which, through the superintendents, come before the commissioner of Indian Affairs, the Hon. C. A. Harris, in Washington city.

These reports exhibit the amount of aid afforded the Indians in agricultural implements; live stock; the erection of dwelling houses and mills; and in the fencing and ploughing of fields; the names and salaries of interpreters; of farmers, blacksmiths, wheelwrights, and school teachers employed by the Government; the condition of schools, supported and managed exclusively by the Government, together with the

location and condition of the schools immediately in charge of the missionaries. In a word, these reports are intended to exhibit in statistical form, all matters within the several agencies which require the consideration of the Commissioner of Indian Affairs.

When missionary buildings are erected by a missionary society, one object of which, is an English school for Indian youth, the missionary acting as agent for the society, reports the fact, with the costs of the buildings to the U. S. Indian Agent, or Sub-agent for the tribe. The latter examines them in person, and reports their character and what he believes to be their value. Upon these reports, and at the request of the society, the Government, if in possession of the means, pays to the society two thirds of the value of the buildings.

The Agent or Sub-agent examines the schools annually before he makes his report. All missionary establishments are formed under the authority of Government, and receive more or less pecuniary assistance from it. The means of assistance are either provided by treaty stipulations, or by the appropriation annually of a civilization fund of \$10,000.

INDIGENOUS TRIBES.

Osage, about	5,510	Pawnee, about	10,000
Kauzau, "	1,606	Puncah, "	800
Omaha, "	1,400	Quapaw, "	600
Otoe and Missouria,	1,600		
In all			21,516

EMIGRANT TRIBES.

*Choctaw, about	15,300	Shawanoë of Kauzau riv.	823
†Cherokee, "	6,072	Delaware,	921
‡Creek, "	19,253	Kickapoo,	625
Senecas & Shawanoes		Putawatomie,	444
of Neosho,	462		
Wca,	206	Emigrant,	44,484
Piankasha,	157	Indigenous,	21,516
Peoria & Kaskaskias,	142		
Ottawa,	79	In all	66,000

*Including 200 white men married in the nation, and exclusive of 600 negro slaves.

†This number had reached the Creek country prior to 1837, and it includes about 500 slaves.

‡Including about 800 slaves.

CHOCTAWS.

The southern boundary of the Choctaw country is Red river, south of which is the province of Texas. On the east they adjoin the state of Arkansas; are bounded north by Arkansas and Canadian rivers, and on the west by the almost woodless prairie regions. The extent of their country from north to south is about 150 miles; and from east to west, the habitable portion is about 200 miles.

Their country is supplied with numerous springs of salt water, at two of which the natives are preparing to manufacture salt.

Their settlements are divided, politically, into three districts, viz:—1st. Mushulatubbee district on the north. 2d. Poshemataha district on the south west, adjoining Red river. 3d. Red River district on the south east, adjoining the state of Arkansas.

About three or four thousand of the tribe have not yet settled in their new country; some of whom are in the country which they formerly inhabited; others are dispersed in the adjoining states, and some in the province of Texas. The latter are in a wretched condition. Besides a moderate augmentation of numbers by emigration, they *increase*, but not rapidly, by births.

None of the settled emigrants reside in villages. They have suffered much by sickness. More than 2000 have died since emigration commenced. This mortality, however, is not attributable to the unhealthiness of the country generally, but to such causes as have usually produced similar distresses in the formation of new settlements in wilderness countries.

Notwithstanding their afflictions, and the discouraging losses of property, incident to early settlers, a growing spirit of improvement is widely prevalent. Their houses and fields indicate a good degree of industry. They own a considerable number of horses, cattle, sheep and hogs; wagons, and ploughs. All live by their industry at their homes.

If any engage in hunting, it is for pleasure and not for a livelihood. About six hundred bales of cotton have been raised from their own fields for foreign market the past year.

They have received from Government 88 looms, 220 spinning wheels, and 220 pairs of cards; and are yet to receive 312 looms, 780 spinning wheels, and 780 pairs of cards. Making in all 1000 spinning wheels, 1000 pairs of cards, and 400 looms. These added to what they possessed previously, will

make the amount of those articles very considerable. In the Red River district are two sets of mills, one of which is a flouring mill, the other a flouring and saw mill; both owned by natives.

They have eight native merchants, who brought into the country the past year about \$80,000 worth of goods. Some are mechanics. But a large majority are agriculturalists. Within the tribe are about 600 negro slaves.

For their government they have adopted a written constitution upon republican principles, with slight exceptions. It provides for a general Council, or Legislative body, to consist of the three principal Chiefs, and thirty counsellors chosen annually by the people; that is, ten in each district. The Legislative Council meets once a year. It is supplied with a speaker and clerk. Two of their Chiefs have the veto prerogative, but when an act is passed by two thirds of the Legislative Council, it becomes a law. Eighteen *Light Horse* men, enforce the laws of the nation.

They have enacted some wholesome laws relative to the crimes of murder, theft, lost property, fences, widows and orphans, witchcraft, &c. Legal counsel and trial by jury are allowed to all. Severe laws have been enacted against the introduction of ardent spirits; and these laws are enforced with becoming zeal, so that the evil of intemperance, which is so awfully destructive to Indians generally, is now little known in the Choctaw country.

The English mode of dress, has been adopted to a considerable extent, especially among the females, and is daily becoming more common. Many of the Choctaws may properly be classed with civilized men, while a large portion of the residue are little inferior to them in point of improvement.

There are favorable openings for religious teachers in some parts of their country, which have heretofore been very destitute.

Each district has its principal chief. These chiefs are elected by the people for the term of four years.

It is expected that the Chickasaws will settle within the limits of the Choctaw country. In 1828, a delegation of the former visited, and were pleased with it. The Choctaws refuse to sell any of their land, but offer to receive them as their own people, assigning as a reason, that as they "were once one people," it was proper for them again to unite.— They proposed to allow their friends a district of their own. Each district to have its own chiefs and head men, and all

to be equally represented in the General Council, and united under one government, to be denominated Choctaw.

It appeared that if this consolidation should be effected, the Chickasaws would become indebted to the Choctaws some two or three thousand dollars, because the former had received from the U. States, the full amount for which they had sold their lands east of Mississippi. Whereas the Choctaws had taken this country, a portion of which they were now giving to the Chickasaws, as a part of the price for which they had sold their lands east of the Mississippi.

These propositions have recently been made to a delegation of Chickasaws who visited the Choctaws on this business; and it is believed, they will be agreed to by both parties.

PRINCIPAL CHIEFS.

Mushulatubbee district,	Joseph Kincaid,
Poshemataha do.	Nitahachi,
Red River do.	Thomas Leflore.

AGENCY, &c.

Their agency is south of, and near to Arkansas river, and fourteen miles west of the eastern Choctaw boundary.

Agent and acting Supt. William Armstrong. Compensation \$1500, per annum. (Post office at the Agency.)

Clerk, Geo. W. Clark.	Compensation	\$1000	per an.
Daniel McCurtain Interpreter,	"	300	" "
Jefferson Wallace, blacksmith,	} Red River	600	" "
Big John (native) asst. do.	} district.	240	" "
Christian Spring, blacksmith,	} Poshe-mata-	600	" "
Harris Frayuse (native) asst.	} ha district.	240	" "
Lewis Harman, blacksmith,	} Mushula-	600	" "
Tho. McCustain (native) asst.	} tubbee dis.	240	" "

SCHOOLS SUPPORTED BY THE U. STATES, AGREEABLY TO TREATY STIPULATIONS.

1st—Teacher pr. treaty Oct. 20, 1830, resigned.	
2d—Ramsay D. Potts,—compensation	\$833,33, per an.
3d—H. G. Rind,	" 833,33 " "
4th—Joseph Smedley, 1825	" 500,00 " "
5th—Alanson Allen,	" 500,00 " "
6th—Eber Tucker,	" 500,00 " "
7th—Moses Perry,	" 500,00 " "
8th—J. B. Benton,	" 500,00 " "
9th—H. K. Copeland,	" 500,00 " "
The number of scholars taught at the above schools is 210.	

Two other schools are not supplied with teachers,—making three vacancies.

67 Choctaw youths are at the Choctaw Academy in Kentucky.

PRESBYTERIAN MISSION,

Under the direction of the A. B. C. F. M.

1st. BETHABARA STATION.—On Mountain fork of Little River, Poshemataha district. Commenced in 1832.

Missionaries.—Rev. Loring S. Williams, Mrs. Williams.

A school of 20 scholars taught by John Quincy Adams, a native Choctaw. Instruction is imparted in both English and Choctaw. The scholars are supported by their parents. The teacher is supported by a Youths' Missionary society in Philadelphia.

An English school of 30 scholars, taught half the year by a female, Miss L. M. Williams. Scholars supported by their parents.

Two Sabbath schools, embracing about 60 scholars.

Mr. Copeland, U. States school teacher.

Church.—Organized Aug. 19, 1832.

Native Church members, 115		} In all 123.
White	do. 5	
Black	do. 3	

Since the organization of the Church 30 have died, apparently in the faith of the gospel, and 19 have been dismissed to form another Church.

2d. WHEELLOCK STATION.—On Little river, Poshemataha district. Begun in 1832.

Missionaries.—Rev. Alfred Wright, Mrs. Wright.

School.—the scholars supported by their parents. Also, a Sabbath school.

Church.—Organized December 9, 1832.

Native Church members, 62,		} In all 67.
White	do. 5,	

A considerable number of Church members have died, who exhibited evidence of genuine piety.

3d. CLEAR CREEK STATION.—Near Red River, Poshemataha district. Commenced in 1833.

Missionaries.—Rev. Ebenezer Hotchkin, Mrs. Hotchkin, Miss Ann Burnham.

School.—Taught by Mr. Hotchkin, 13 scholars.

Post Office for all the above stations is Eagletown, Choctaw nation, (west.)

4th. BETHEL STATION.—Six miles west of Wheelock St.

Missionaries.—Mr. Samuel Moulton, Mrs. Moulton. Begun in 1834.

School.—12 scholars, some instructed in Choctaw, and some in English. Supported by their parents. Also a Sabbath school.

5th. LUKFOATA STATION.—Ten miles west of Bethabara Station. Commenced in 1834.

Missionaries.—Rev. Joel Woods, Mrs. Woods.

School.—25 scholars.

Church.—Bok Tuklo Church, organized May 18, 1834.

Native members, 18,
Black do. 1, } 19.

Six members of this Church have died in the faith.

School.—Taught by Allen Kerney, a native, 27 scholars.

Two Sabbath schools.

6th. PINE RIDGE STATION.—Two miles west of Fort Towson, Poshemataba district.

Missionaries.—Rev. Cyrus Kingsbury, Mrs. Kingsbury, Miss Burnham. Commenced in 1835.

School.—Taught by Miss Burnham, 15 scholars.

7th STATION.—*Missionaries*—Rev. Mr. Byington, Mrs. Byington, and Miss Merrill.

School.—Taught by Miss Merrill, 27 scholars.

Post Office for the three latter stations is Fort Towson, Western Territory.

Another school is on Red River, taught by Jesse Cole, a native, 15 scholars.

Books in the Choctaw language, written upon the common principles of English orthography, and printed upon our English types, have been well received among them; and many of these books are used in schools. In all cases tuition is without cost to the natives, and in most cases, books also.

METHODIST MISSION.

On Little river, 11 miles eastwardly from Fort Towson. Originated in 1831.

Missionaries.—Rev. Moses Perry, U. S. school teacher.

They have several Sunday schools, and several hundred Church members, among whom are four or five native exhorters.

Post Office, Fort Towson, Western Territory.

BAPTIST MISSIONS.

Connected with the Baptist General Missionary Convention.

1st STATION.—Canadian river, 30 miles west of the Choctaw Agency, Mushulatubbee district, commenced in June, 1833.

Missionary.—Rev. Joseph Smedley, (Mrs. Smedley has died.) Mr. S. is under appointment and pay of the U. S. as school teacher, in conformity with treaty stipulations.

Post Office, Choctaw Agency, Western Territory.

2D STATION.—About twelve miles westward of Fort Towson, and six miles north of Red River, in Red River district.

Missionaries.—Mr. Ramsay D. Potts, Mrs. Potts. Mr. P. is also under appointment and pay of the United States as teacher, according to treaty provisions.

Post Office, Fort Towson, W. T.

3D STATION.—Rev. Eber Tucker, U. States school teacher.

4TH STATION.—Dr. Alanson Allen, “ “ “

An elementary school book, in the Choctaw language, upon the *New System* of writing Indian, (see an explanation of it under head of Shawanoe Mission,) was compiled and printed at the Shawanoe Baptist Mission House in 1835, and forwarded to the Choctaw country for use.

CHEROKEES.

THE Cherokee country is bounded as follows: beginning on the north bank of Arkansas river, where the western line of the state of Arkansas crosses the river; thence north 7 deg. 35 min. W. along the line of the state of Arkansas 77 miles, to the S. W. corner of the state of Missouri; thence north along the line of Missouri, 8 miles, 64. 50 ch. to Seneca river; thence along the southern boundary of the Senecas, to Neosho river; thence up said river to the Osage lands; thence west with the southern boundary of Osage lands, 288½ miles; thence south to the Creek lands; and east along the northern line of the Creeks, to a point about 43 miles west of the state of Arkansas, and 25 miles north of Arkansas river; thence south to Verdigris river; thence down Verdigris to Arkansas river; thence down Arkansas river, to the mouth of Neosho river; thence S. 53 deg., W. one mile; thence S. 18 deg. 18 min., W. 33 miles, 28. 80 ch.; thence south 4 miles, to the junction of the North Fork and Canadian rivers; thence down the latter to Arkansas river; and thence down Arkansas to the beginning.

They also own a tract, described by beginning at the southeast corner of the Osage lands, and running north with the Osage line 50 miles; thence east 25 miles, to the western

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line of Missouri; thence south on said line 50 miles; thence west 25 miles to the beginning.

The Cherokees have asked the Govt. of the U. States for a *patent* for their land. With the view of giving them a patent, orders have been issued for completing the survey of their country. The matter will, ere long, be properly reported to the Government and the patent issued.

This is a measure that has been wisely and generously prompted by the Govt. of the U. States. Similar encouragement has been given to divers other tribes to ask for *patents*, and it is hoped that they will be induced to avail themselves of the offer. It is a measure which would contribute greatly towards destroying the influence of mischievous insinuations of white men, that Indians will not be secured in their possessions. It would tend to quiet suspicions among the Indians, and consequently, would be promotive of many advantages.

They own numerous salt springs, three of which are worked by Cherokees. The amount of salt manufactured is probably about 100 bushels per day.

They also own two lead mines. Their salt works and their lead mines are in the eastern portion of their country; and all the settlements yet formed are within this eastern portion; which embraces about two and a half millions of acres.

Politically, this eastern portion of their country is divided into four districts, viz:—Lee's Creek dist., Flint dist., Illinois dist. and Neosho dist.

It may properly be said that the Cherokees have adopted the habits of civilized man. There is no village in their country; they are, generally, agriculturalists; a few are mechanics, salt manufacturers, merchants, &c.

They probably own 3,000 horses, 11,000 horned cattle, 15,500 hogs, 600 sheep, 110 wagons, a plough and often several ploughs to each farm, several hundred spinning wheels, and 100 looms.

They cultivate all kinds of culinary vegetables common to the western country; raise corn in abundance, and have commenced the growing of wheat. Their fields are enclosed with rail fences. They have, generally, good log dwellings, (for a new country,) many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs and bedsteads; and with table and kitchen furniture, nearly, or quite, equal to the dwellings of white people in new countries.

Charles Rogers and David Milton each own a grist mill;

A. Brown owns a grist and saw mill; Dr. John Thornton owns a saw mill, and is erecting a grist mill; cost of both when completed will be \$2000; John Drew owns a saw mill.

Their form of civil government resembles that of one of our states. Their Legislature consists of upper and lower houses, each of which has a President and Secretary; meets annually in autumn, and may be convened at other times by order of the principal Chiefs.

Each district has two judges, and also two light-horse men, (sheriffs) who are prompt in the discharge of the duties of their trust.

PRINCIPAL CHIEFS.

1st. Major John Jolly—2d. Joseph Vann—3d. James Rogers. Their Post Office is Fort Gibson.

NATIVE MERCHANTS.

David Webber, capital \$14000—Lewis Rogers, capital \$5000—Lura, Price and Paine, capital \$5000.

Dr. John Thornton is a native Physician, who received a medical education in the United States.

AGENCY, &c.

M. Stokes late Sub-agent, now Agent, resides at Fort Gibson. Compensation \$1500.

Jack Spear, (native) interpreter.	Com.	\$300
Jacob Gentry, blacksmith, with an asst.	" for both,	840
John Richmond do.	" " " "	840
Harvey Wyatt, do.	" " " "	840
Henry Freshour, do.	" " " "	840
James A. Hart, wheelwright	"	600
Thos. N. Findlay, wagon maker.	"	600

PRESBYTERIAN MISSIONS.

Under the patronage of the Am. Bd. Com. For. Mis.

1st. DWIGHT STATION.—20 miles west of the state of Arkansas, and 12 miles north of Arkansas river. Commenced in 1829. Has 30 buildings, consisting of dwellings, school house, dining hall, store, barn, carpenter's and blacksmith's shops, &c.

Missionaries.—Rev. Cephas Washburn, Mrs. Washburn, James Orr, Mrs. Orr, Asa Hitchcock, Mrs. Hitchcock, Jacob Hitchcock, Mrs. Hitchcock, Aaron Gray, Miss Stetson, Miss Esther Smith, Mr. Adjuton and Miss Bradshaw. The two latter became connected with the station the preceding year. Post Office at Dwight.

Schools.—The male school consists of 30 scholars, boarded at the cost of the mission.

One half of the scholars are instructed in the Cherokee language, and the other half in English.

The female school embraces 32 scholars; 30 of whom are boarded by the mission, and two by their parents.

The Cherokee Mission Church was organized at Old Dwight, in Arkansas territory.

Native Church members,	43,	} In all 62.
Black " "	3,	
White " "	16,	

2d. FAIRFIELD STATION.—On Salisaw Creek, 15 miles N. West of Dwight. Originated in 1829.

Missionaries.—Mrs. Palmer went to the state of Ohio for the improvement of her health, where she died. Present missionaries, Rev. Marcus Palmer, M. D., Mrs. Palmer late Miss Jerusha Johnson, Dr. Evans.

School.—50 scholars, taught by Dr. Evans, some in English and some in Cherokee.

<i>Church.</i> —Native Church members,	41,	} In all 50.
Black " "	4,	
White " "	5,	

Post Office at Dwight.

FORKS OF ILLINOIS STATION. Begun in 1830.

Missionaries.—Rev. Samuel A. Worcester, Mrs. Worcester, John F. Wheeler, printer. For the want of suitable buildings at this place, the printing press has been in operation the past year, in buildings at the late Union missionary station.

Have been printed in Cherokee, upon Guess' System, one small book, Cherokee Almanac, Scripture tracts, and 2d edition of Hymns.

Printed in Choctaw, according to Pickering's orthography, sundry religious tracts, viz: The book of Jonah, Catherine Brown, The Worth of a Dollar, Neglected Garden, and others; one spelling book.

Printed in Muscogee, according to Pick. orthog. two small books.

Not far from this station, Mr. Samuel Newton, missionary, has a school of 20 scholars, taught gratuitously, but supported by their parents.

Instruction in the Cherokee language, as given at the above mentioned stations, is upon the syllabic system, invented by Mr. Guess, a native Cherokee.

Post Office, Fort Gibson,

METHODIST MISSION.*

Under the patronage of the Arkansas Conference.

Originated in 1831.—Missionaries, Mr. Butolf, Rev. John W. Hunton. Two schools have been taught the past year.

Church members, in all 245. Native preacher, Young Wolf. Native exhorters, William M'Intosh, (who is also interpreter,) Samuel Wolf, Titus Grapevine.

The schools are instructed in English, and taught gratuitously. The scholars are supported by their parents.

BAPTIST MISSION.

Under the patronage of the Baptist General Mis. Convention.

Near the eastern boundary of the Cherokee country.—Commenced Nov. 10, 1832.

Missionaries.—Rev. S. Aldrich who was located at this station has died. On his decease the mission was left in charge of Rev. Chandler Curtis, who was temporarily at the station, and who has since left, and has entered upon a mission to the Omahas. The station is at present unoccupied.

The Church was established in the Cherokee nation within the state of Georgia, and emigrated to Arkansas in 1832.

Native Church members,	7	} In all 21.
Black “ “	6	
White “ “	8	

CREEKS,—(PROPERLY MUS-CO-GEEES†)

THE country of the Muscogees joins Canadian river and the lands of the Choctaws on the south, and the Cherokee lands on the east and north. Their eastern limit is about 62 miles from N. to S.; thence their country extends westward as far as the quantity of wood will admit of habitation.

They own salt springs west of their settlements, not yet worked. The celebrated salt rock, on the Red fork of Arkansas, where from time immemorial, the natives have collected salt, will likely prove to be near the line from east to west, between the Creeks and Cherokees.

* We have not received accounts of the condition of the Methodist missions on Arkansas and Red River, as we had expected, and we are therefore compelled to present a more meagre account respecting them than is desirable. This difficulty has been increased in consequence of the frequent changes which take place in relation to the sphere of labor of their ministers severally. It is common for one man to labor only one year in a place.

† Accent the second syllable, and sound g hard.

The settlements which they have formed are on Arkansas, Verdigris, North Fork, and Canadian rivers, on the eastern portion of their lands. None reside in villages. Their fields are invariably enclosed with rail fences. They cultivate corn extensively, so that within their settlements, there have been fifty or sixty thousand bushels more than they needed for home consumption. They cultivate the variety of culinary vegetables common among the whites, and raise wheat and highland rice in small quantities.

They spin, weave, sew, knit, and follow other pursuits of industry common in the west.

Their dwellings are composed of logs, erected by themselves, and resembling those of their frontier white neighbors; and many of them are furnished with plain, decent furniture, such as farmers generally own.

They have one grist mill erected at the expense of the owner.

They own horses, cattle, sheep, hogs, ploughs, wagons, cotton spinning wheels, and looms.

The Muscogees are governed by *written laws*, in spirit resembling laws of the United States. These laws are enacted by a general council of the nation, which convenes as often as circumstances require.

Their Sheriffs, who execute the decisions of the Council, and of the Judges, are termed *Light Horse men*, and are exceedingly prompt in the discharge of their duties.

The Creeks have been remarkable for respectful and dignified attention bestowed upon matters submitted to their consideration by officers of the government of the U. States, and by those who are employed in labors of benevolence among them. There are favorable openings for benevolent efforts for aiding them in their promising career of improvement; in the western settlements, on the north of Arkansas river, and in the southern settlements upon Canadian river.

Principal Chiefs.—Rolly M'Intosh, Upolhlohola, Neamaltla, Neameeko;* Fushatchemeko, commanding general of the militia; Chilly M'Intosh, and Jacob Derrisaw, judges.

There are chiefs and head men in every settlement, who severally manage their local affairs, these form the general council of the nation which enacts laws, &c.

*A perfect account of chieftaincies cannot be given at this time, because some questions respecting them, which have arisen by means of the late emigration are not yet decided.

Late Sub-agent, Francis Audrain.	Com.	\$750	per an.
Present Agent, Col. Sanford,	"	1500	" "
Mr. Johnson, blacksmith,	"	480	" "
A striker,	"	240	" "
Joseph Blair, wagon maker,	"	600	" "

BAPTIST MISSIONS.

Under the management of the Bap. Gen. Mis. Con.

1st STATION.—North of Arkansas river, and four miles west of Verdigris river: Missionary labors were commenced in Oct. 1829, by John Davis, a native Muscogee. The station was regularly organized in Oct. 1832.

Missionaries.—Rev. D. B. Rollin, Mrs. Rollin, were missionaries at this station until October last, when they left and located at the Shawanoe mission house. The Rev. Mr. Kellam and wife, of N. York, have recently been appointed missionaries to this station.

Church.—Muscogee Baptist Church was constituted Sept. 9, 1832.

Native Church members,	22	} In all 82.
Black " "	57	
White " "	3	

One native female member has died.

2d STATION.—On Canadian river, about twenty miles from the first.

Missionaries—Rev. John Davis, Mrs. Davis, both natives. Mr. Davis began to labor separately in February, 1834.

The school book, and gospel by John, in Muscogee, written upon the New System, introduced among the Muscogees in 1835, by Mr. Davis, have been read by a considerable number. A pious young Creek has been employed to teach upon the New System.

So far as the principles of the New System have been developed by application, increasing expectations have been raised respecting its utility.

The Post Office for all within the Creek country is Fort Gibson, Arkansas.

PRESBYTERIAN MISSION.

Under the direction of the Am. Bd. Com. For. Mis.
Not in operation.

METHODIST MISSION.

Under the patronage of the Arkansas Conference.
Not in operation.

SENECAS, &c.

These consist of three bands, viz:

Senecas,	200	} 461.
Senecas and Shawanoes,	211	
Mohawks,	50	

The lands of the Senecas proper, adjoin those of the Cherokees on the south, and, adjoining the state of Missouri 13 miles and 30 chains, extend west to Neosho river.

The lands of the mixed band of Senecas and Shawanoes, extend north, between the state of Missouri and Neosho river, so far as to include 60,000 acres.

Seneca Chiefs.—Geo. Curley Eye, 1st Civil Chief.

Comstick, 2d “ “

Capt. Good Hunter, 1st War Chief,

Seneca Steel, 2d “ “

Small Cloud Spicer, } Head men.

Thos. Brant, }

Tall Chief, }

Seneca and Shawanoe Chiefs.—Civil John, 1st Civil Chief, Pe-wy-ha, 2d do. Skillowa, 3d do.

Onondagua Isaac, and Capt. Read, Head men.

Mohawk Chiefs.—Isaac White, Principal Chief,—George Heron, 2d Chief.

They are within the Cherokee Agency.

James Pool, U. S. blacksmith, with an asst.

Compensation for both, \$840

Robert Lowther, blacksmith, with an asst.

Compensation for both, 840

A. Halcomb, miller.

As a people, they are in some measure civilized. Most of them can speak English. All cultivate land for support, and grow potatoes and other garden vegetables; and corn sufficient to support them and their live stock. Their fields are enclosed with rail fences. None reside in villages. They own about 800 horses, 1200 cattle, 13 yoke of oxen, 200 hogs, 5 wagons, and 67 ploughs.

They have one tailor, and one cooper; and many of them can use edged tools.

Their dwellings are neat hewed log cabins, erected by themselves. Within them are bedsteads, chairs, and tables, of their own manufacturing.

They own one grist and saw mill, erected at the cost of the U. States. One of their number, Mr. John Brown, is a merchant.

They are generally favorably disposed towards civilized

habits, and evince a desire to improve their condition, except in the matter of education. They have no school, and desire none.

About 36 persons can read in the Mohawk language, the book of Common Prayer, and the gospel by St. Mark, translated into Mohawk by Captain Joseph Brant in 1787, which contains 505 octavo pages. Also, they read the gospel by St. Luke, translated by H. A. Hill, and printed in 1827, by the American Bible Society.

Among them is a Church of 50 members, denominating themselves Episcopalians. Captain Bowless, who lead in their public religious exercises, is dead. In their service they read portions of the book of Common Prayer, sing, &c. They have no house of public worship.

Their condition calls for the early attention of missionary societies.

OSAGES, (PROPERLY WOS-SOSH-E.)*

The country of the Osages lies north of the western portion of the Cherokee lands, commencing 25 miles west of the state of Missouri; and thence in a width of 50 miles, extends west as far as the country can be inhabited.

About one half of the tribe reside on the eastern portion of their lands. The residue are in the Cherokee country. The latter form three villages, the two larger of which are on Verdigris river, and the smaller on Neosho river. The small band upon Neosho have made some advances towards civilized life. They have fenced small quantities of land with rail fences. A few have erected very ordinary log cabins, and keep a small number of cattle and hogs, and occasionally have used the plough.

The residue of the tribe have made no improvement.† Their fields are small, say one acre or less to a family, and enclosed by the insertion of stakes in the earth, to which a line, or two lines of small poles are fastened horizontally with the bark of trees.

Their huts are constructed by inserting small poles in the ground, the smaller ends of which are bent over the room and united, so as to produce the form of a cone, some eight

*O as in not, accent the second syllable.

†The most barbarous tribes keep horses and dogs, and cultivate a small quantity of corn and other vegetables. So that these things are not an indication of improvement.

or nine feet high. On the outside is fastened, either broad pieces of bark, which forms a kind of weather-boarding, or a mat of flags or of bulrushes, sewed together with threads of bark. The fire is placed in the centre, the smoke of which escapes through an aperture in the top. Many of these houses are oblong, and contain two or three fire places, and a great number of families. All the Osages live in villages, in which their houses are crowded close together without order.

Some of their shelters are covered with buffalo or elk skins; and these, as well as those covered with flags, are portable.

Their villages are merely *summer* residences. In winter they change encampments, as the prospects of grazing for their horses suggests.

Within their houses, are neither tables, chairs, nor bedsteads, unless we fancy an exception in a platform raised about two feet high, upon stakes set in the earth. This platform extends along the side of the hut, and may serve for a seat, a table, or a bedstead. This, however, is generally dispensed with.

The leggings and the mockasins for the feet, are seldom worn, except in cold weather, or when travelling in the grass. —Excepting these and the temporary garments fastened about the waist and extending downward, neither the males, nor the married females have any covering for the body, except a buffalo skin, or a blanket, thrown loosely around them. This robe is their garment by day, and their bed at night.

The younger females usually wear a plain strip of cloth, eight or nine inches broad, resting upon one shoulder, and passing over the breast, and under the opposite arm.

The Osages are not fierce and warlike, as has been generally represented; on the contrary, they are uncommonly servile and manageable.

Whilst the condition of depraved man, unimproved, is pitiable in the extreme, there is something noble to be admired in these pupils of nature.

Game near them is exceedingly scarce. They go upwards of one hundred miles before they find buffalo, and then they are frequently either frightened, or whipped back empty by their enemies. They suffer much for want of food and raiment, and they are *wretched in the extreme*.

Favorable openings for benevolent efforts for the improvement of their condition, present themselves in at least four places.

Cleremont is principal Chief. Subordinate Chiefs are Monne-push-ee, Tow-un-ma-kee, Sho-ba-shing-a, Nung-e-wash-e, O-wau-sau-be, Ne-she-mo-ne, Mau-shau-ke-tau.

Their Agency house is among the villages of the north eastern part of their lands.

Sub-agent, P. S. Choteau, salary \$750 per an. The interpreter receives \$300 per an.

They have a blacksmith with a salary of \$480 per an. and a striker with a salary of \$240.

The missions to this tribe have been discontinued, and it is now destitute and apparently friendless.

QUAPAWS.

THE band of Quapaws was originally connected with the Osages. Some years they resided within the territory of Arkansas. Their lands lie immediately north of the Senecas and Shawanoes; and extend north between the state of Missouri on the east, and Neosho river on the west, so far as to include 96000 acres.

Their country is south east of, and near to the country of the Osages.

Their habits are somewhat more improved, and their circumstances more comfortable than those of their kindred, the Osages.

They are in charge of the Cherokee Agent, Mr. Stokes. S. B. Bright, agriculturalist, appointed by virtue of treaty stipulations.

They are destitute of religious and literary teachers, and ought to be supplied without delay.

PUTAWATOMIES.

By treaty of Chicago, in 1833, the Putawatomes agreed to remove westward, and accepted of an extensive country on the N. E. side of Missouri river, above the state of Missouri; with this they were not satisfied after seeing it. The consequence has been, that about 400 of them who had emigrated with the Kickapoos, and about 1700 later emigrants have remained in an unsettled, and most of them in a wretched condition.

In February 11, 1837, a treaty was held with the Putawa-

tomies of Indiana; by which Government agreed to convey to them by patent, a country adequate to their wants, on the Osage river, within the Indian Territory. These lands have since been selected by order of the Commissioner of Indian Affairs, and also a site for their Sub-agency. They lie south of the Peorias and Ottawas; commencing about 20 miles west of the state of Missouri, and extending west for quantity.

Adjoining the Putawatomes on the east, south, and to some extent on the north, is still unappropriated country, sufficient, it is supposed, for the settlement of the Ottawas of Michigan, the Miamies, the Wyandauts, and the New York Indians.

The Putawatomes now in this country, are expected soon to become located in their permanent home, to which all subsequent emigrants of the tribe will directly go.

Principal Chief of the former emigrants, Qua-qua-taw.

Subordinate Chiefs, Wau-pu-nim, or, white dog, Mich-e-ke-kau-ba; or bad boy, and Nosha-kum.

Sub-agent, A. L. Davis, compensation \$750 per an.

BAPTIST MISSION.

Under the patronage of the Baptist General Mis. Convention.

CAREY MISSIONARY STATION, in Michigan territory, was among the Putawatomes. The treaty of Sept. 20, 1828, includes an article favorable to the removal of the establishment to the west of Mississippi. In accordance with which, matters are held in readiness to resume the operations of the institution as soon as the Putawatomes shall become settled.

Since the suspension of labors at Carey, some of the missionaries who belonged to that station, have been employed for the benefit of other tribes. In the mean time, those matters have been in charge of Mr. Robert Simerwell, and Mrs. Simerwell, missionaries; who are at present, at the Shawanoe mission house, awaiting the location of the Putawatomes. On resuming labors at their permanent station, they will be reinforced. Mr. Simerwell has written three small books, upon the New System, which have been printed in Putawatomie. He visits such of the tribe as have reached this country, and teaches upon the New System.

Post Office for Mr. Davis and Mr. Simerwell, Westport, Jackson county, Missouri.

WEAS AND PLANKESHAS.

THESE are bands of Miamies. Their country is north of the Putawatomies, adjoins the state of Missouri on the east, the Shawanoes on the north, and Peorias and Kaskaskias on the west. It embraces 160,000 acres.

These people cultivate little over an acre of land to a family. Some of their fields are fenced with rails, and some are enclosed with poles only, like those of the Osages. Some of their dwellings are of logs, and others are of bark. They own a few cattle and hogs. Upon the whole it may be said that the condition of this tribe is slowly improving.

Principal Chief, Swan.

Sub-agent, A. L. Davis.

Blacksmith, William Carlisle. Comp. \$480 per an. who also labors for the Peorias and Kaskaskias.

Assistant do. " " " " \$240 " "

Presbyterian Mission.—Under the management of the western For. Mis. So. commenced April, 1834.

Missionaries.—Mr. Henry Bradley, Mrs. Bradley, Miss Nancy Henderson, Mrs. Bradley, Mr. Duncan.

Church.—Constituted in 1836.

Native Church members, 7 } In all 12.
White " " 5 }

School.—Attended in the Indian village, but not regularly. Instructed gratuitously in English. Scholars supported by their parents.

Post Office for all connected with this tribe, is Westport, Jackson county, Missouri.

PEORIAS AND KASKASKIAS.

THESE are also bands of Miamies. Their land lies immediately west of the Weas, adjoins the Shawanoes on the north, and the Ottawas on the west. They own 96,000 acres.

The fields which they have made themselves are small, though they are generally enclosed with rail fences. The number of their cattle and swine is greater than those of their neighbors, the Weas. Some of their dwellings are composed of logs, and others are of bark. The condition of these people is improving.

Chiefs.—White Skin, Peoria Jim, Paschal, and Gemasah.

Sub-agent, A. L. Davis.

C

METHODIST MISSION.

Under the management of the Mis. Society of the M. E. Church.

Commenced in 1832.

Missionaries.—Rev. N. M. Talbot, Mrs. Talbot.

School.—14 scholars, instructed in English, and supported by their parents, excepting one meal a day furnished at the mission house.

Church.—Native Church members, 42* }
 White “ “ 4 } In all 46.

The Post Office of all connected with these bands, is Westport, Jackson co. Mo.

OTTAWAS.

THIS band owns 36,000 acres of land, immediately west of the Peorias and Kaskaskias, and south of the Shawanoes. They have recently settled upon their lands; have made rail fences, and in other respects, commenced in a manner that indicates a disposition to improve their condition. Their condition, as it regards civilization, is similar to that of the Peorias.

Treaties have recently been held with the main body of the Ottawa tribe in Michigan territory, according to which, it is understood that they are to leave that country in the course of five years; and to become settled within the Indian Territory.

Chiefs.—Ok-wun-ox-e and She-kauk.

Sub-agent, A. L. Davis.

BAPTIST MISSION.

Missionaries.—Jotham Meeker, Mrs. Meeker.

While Mr. M. resided at Shawanoe mission in charge of the printing concern, he occasionally visited the Ottawas.—He has recently located permanently among them.

The Post Office for all connected with this band, is Westport, Jackson co. Mo.

*In the reports of native members of the Methodist Church, at the different missionary stations, the accounts are not limited to such as are hopefully pious, but they embrace all who are united with the Church, for the purposes of religious instruction and improvement. The numbers who are supposed to be pious, we have not the means of knowing.

SHAWANOES.*

IMMEDIATELY on the north of the Weas and Piankashas, the Peorias and Kaskaskias, and the Ottawas, lies the country of the Shawanoes; extending along the line of the state of Missouri north, 28 miles to Missouri river, at its junction with Kauzau river; thence up Kauzau river to a point 60 miles on a direct course, to the lands of the Kauzau Indians; thence south on the Kauzau line six miles; thence west, with a width of about 19 miles, to a north and south line 120 miles west of the state of Missouri. Their tract embraces 1,600,000 acres.

The Shawanoes reside in the north eastern corner of their country, near the line of Missouri, and near the Kauzau river.

Generally, their dwellings are neat hewed log cabins, erected with their own hands; and within them is a small amount of furniture. Their fields are enclosed with rail fences, and are sufficiently large to yield them corn and culinary vegetables plentifully. They keep cattle and swine, work oxen, and use horses for draught; and own some ploughs, wagons and carts.

In conformity with treaty stipulations, Government has erected for them a saw and grist mill; the cost of which, has been about \$8000.

Principal Chief, John Perry. Other Chiefs, Black Feather, Sa-mau-kau, Little Fox, Letho, and Black Hoof.

Agent, Richard W. Cummins; entitled Agent for the northern Indian Agency. Compensation \$1500 per annum. Agency house near the line of the state of Missouri, seven miles south of the Missouri river.

1st. Blacksmith,	Comp. \$480 per an.
Asst. do.	" 240 " "
2d. Blacksmith, William Donelson,	" 480 " "
Asst. do.	" 240 " "

METHODIST MISSION.

Under the patronage of the Mis. Soc. of the M. E. Church.
Originated in 1830.

Missionaries.—Rev. Thomas Johnson, Mrs. Johnson, Rev. N. T. Shaler, Rev. D. G. Gregory, Mr. Holland.

School.—35 scholars. Instructed in English gratuitously. 19 are supported by the mission, and live in the mission family. The residue receive one meal a day at the mission

*Pronounced by themselves, Sau-wau-no; pronounced by other Indians, Chau-wau-no.

house, and otherwise are supported by their parents. Six of them are learning the cabinet making business; and two are learning the business of shoe making.

The missionaries have instructed some of the Shawanoes to read in their native language; and some of these have become teachers of others. Instruction in Indian is systematically placed under the immediate notice of native class leaders of the Church.

A small book in the Shawanoc language, on religious subjects; embracing some hymns, has been published by the missionaries, and introduced among the people of their charge with good effect.

Church.—Native Church members,	80	} 86.
White “ “ “	6	

Among these native Church members are some who take an active part in the performance of public religious exercises, pray in their families, &c..

BAPTIST MISSION.

Under the direction of the Baptist General Mis. Convention.

Missionaries.—Rev. Johnston Lykins, Mrs. Lykins, Rev. D. B. Rollin, Mrs. Rollin, Mr. J. G. Pratt, Mrs. Pratt. Robert Simerwell and Mrs. Simerwell, are temporarily here.

Native Church members, 9; viz: 3 Shawanoes, one Osage, and 5 Delawares; and 11 white persons; in all 20.

Two native members have died, who gave evidence of genuine piety.

At the Shawanoc station is a printing press, under the management of John G. Pratt.

Since the establishment of the printing press, there have been printed in the Delaware language, three small books; in Shawanoc, three, of a larger size for the Baptists, and one for the Methodists; in Putawatomic, three; in Otoe, three, all small; selections from which have been re-printed for the benefit of the Presbyterian missionaries among the Ioways; in Choctaw, one; in Muscogee, one elementary school book, and the gospel by John; and in Wea, one school book for the Presbyterians. Also, a considerable number of hymns have been printed in various Indian languages. Besides which, there is issued from the press, a small monthly periodical, edited by Mr. Lykins, entitled “*Shawwauowe Kesauhnau*,”—Shawanoc Sun.

In this periodical, such of the Shawanoes as have learned to read in their own language take a deep interest. Some of them have furnished matter for the work from their own pens.

All of the above prints are upon the *New System* of writing Indian, with a slight exception which occurred in the *Wea* book. In this system the common types are used, but not for the purpose of *spelling*. That is to say, the learner is *not* required to repeat the names of two, three, or more letters, from the combination of which he derives the sound of a syllable, and, when he has obtained the requisite syllables, to unite them, and form a word. Vowel sounds are denoted by letters which never vary their several uses. Each of the other letters indicate the position of the organs of speech, preceding or following vowels, with the exception of two or three, as, for instance, S, denotes merely the *hissing*, in which consists the real value of that letter in the word *see*, c. g. this character T, directs the reader to place the end of the tongue to the upper part of the mouth with a slight pressure from within, the voice opens on O, and he necessarily pronounces TO; transpose the characters, and adhere to the same principles, and he necessarily pronounces OT. In like manner all other characters are used, none of which vary their uses.

Hence, when the learner has acquired a knowledge of the use of each character, or in other words, when he has learned the alphabet, he is at once capable of reading.

Indian habits render them averse to study. The labor of becoming familiar with certain sounds, as is necessary in the process of spelling, is, in general, exceedingly irksome, and vastly more so when learning to read English. Upon the *New System* one may begin to read in a few days, or in a few weeks at farthest, and understanding what he reads, he finds amusement in the exercise.

Upon the *New System*, what we term *bad spelling* cannot happen. A word is necessarily written precisely as it is pronounced; because each letter is the invariable sign either of a certain vowel sound, or of a certain position of the organs of speech.

The imperious demands of other duties have allowed little time to the few missionaries to attend to teaching the natives to read upon the new plan. Nevertheless, between one and two hundred of the Shawanoes, Delawares, and Putawatomes, have become capable of reading, and some of them can write; a large portion of them are adults, who never would have learned to read English, and some of them old men, who use spectacles. Never since the education of the aborigines was first attempted, have so many learned to read with so little labor and cost, as in the cases

under consideration, and this is the more remarkable for this reason, that they are chiefly adults.

Such is the simplicity of the system, that as soon as one begins to read, he is capable of teaching others; and many of the Shawanoes and Delawares, have thus learned to read from their associates, without the knowledge of the missionaries.

The invention of this system is a favorable indication of Providence, which promises much benefit to the Indians.— Could an ample supply of missionaries be brought to the work, all the tribes in the vast wilderness inhabited by them, might shortly be taught to read religious tracts, &c. A revolution among them might speedily be effected, the benefit of which to our country, as such, would be great, and the advantages to them *infinite*.

The English school taught at the mission has been suspended for the present, for want of a teacher.

One male and one female Indian youth, live in the mission family, the former of whom is an apprentice to the printing business.

The Post Office for all connected with the Shawanoes, is Westport, Jackson co. Mo.

DELAWARES, (PROPERLY LIN-NOP-PE.)

THE lands of the Delawares lie north of the Shawanoes, and in the forks of the Kauzau and Missouri rivers, extending up the former to the Kauzau lands; thence north 24 miles to the N. E. corner of the Kauzau survey. It extends up the Missouri river to Cantonment Leavenworth, a distance of about 23 miles on a direct course; thence with a line westward to a point 10 miles north of the N. E. corner of the Kauzau lands; and then in a slip only 10 miles wide, it extends west along the northern boundary of the Kauzau, to the distance of 208 miles from the state of Missouri.

The Delawares reside on the eastern portion of their country, not far from the junction of the Missouri and Kauzau rivers. They generally occupy good hewed log cabins, and have some furniture within them. They enclose their fields with rail fences; keep cattle and hogs, apply horses to draught, and use oxen and ploughs. They cultivate corn and garden vegetables sufficient for their use, and have commenced the culture of wheat.

In compliance with treaty stipulations, the United States

have erected for the Delawares a grist and saw mill, worth about \$2950; have fenced and ploughed 105 acres of land, and have erected a school house and buildings attached thereto, worth \$278, 50; and have furnished them cattle, worth \$2000.

The school house erected by the U. States for a public school is unoccupied.

Principal Chiefs.—Capt. Nah-ko-mund, Capt. Catch-him. and Non non-da-gon.

Agent.—R. W. Cummins.

Blacksmith.—Mr. Newton. Compensation, \$480 per an.

Asst. “ “ “ 240 “ “

— Allen, miller, to attend the mills and keep them in repair. Compensation, \$500 per an.

METHODIST MISSION.

Directed by the Mis. Soc. M. E. C.

Began in 1831.

Missionaries.—Rev. E. T. Peery, Mrs. Peery, Rev. W. C. Ellefrit.

School.—16 scholars.

Native Church members,	71	} 73.
White “ “	2	

BAPTIST MISSION.

Under the management of the Bap. Gen. Mis. Con.

Commenced in 1832. This Mission is under the superintendence of Rev. Mr. Lykins, missionary among the Shawanoes. Other missionaries at the Shawanoe station also visit this. The converts here are members of the Church which meet at the Shawanoe mission house.

School.—Ira D. Blanchard and Mrs. Blanchard, teachers. Early in 1837, an English school at the mission house was opened under encouraging prospects, which was subsequently suspended. It will be resumed soon. Forty-five, mostly adults, have been taught to read their own language upon the New System.

The Post Office for all connected with the Delawares is Westport, Jackson county Mo.

KAUZAUS.*

THE country of this tribe lies on the Kauzau river, commencing 60 miles west of the state of Missouri; thence in a width of 30 miles, it extends west as far as the country can be inhabited.

About one third of the tribe reside in a village, on the north bank of Kauzau river, within three miles of their eastern boundary; one third a few miles higher up, upon the south bank; and one third on the north bank, about 40 miles from their eastern boundary.

Their language, habits, and condition in life, are in effect, the same as those of the Osages. In matters of peace and war, the interest of the two tribes are blended; and they are virtually one people.

Like the Osages, the Kauzaus are ignorant, poor, and wretched in the extreme; and are as uncommonly servile and easily controlled by white men who mingle with them.

All live in villages, where their huts are crowded closely, without order in their arrangement. Besides their houses of bark, and of flags, constructed like those of the Osages, they have a few of earth. These are circular and in form of a cone, the wall of which is about two feet in thickness, and is sustained by wooden pillars within. Like their other huts, they have no floor except the earth. The fire is in the centre, and the smoke escapes directly above. The door is low and narrow, so that in entering, a person must half crawl. The door, as in their other huts, is closed by a skin of some animal suspended therein.

At the lower village, the Govt. of the U. S. has erected for the principal Chief a good hewed log house; and within the last year, fenced and ploughed three fields for them; one containing 130 acres, one 140, and one of six acres; in all 276 acres. Also, ploughed 10 acres previously fenced.—They have now 297 acres of land which have been fenced and ploughed by the Government. These fields were by the Indians, pretty well cultivated in corn the last year, so that they have been better supplied with food than usually. This seems to have inspired them with new hopes. They have promised to do still more the present year, and have expressed an inclination to breed cattle and hogs.

In relation to this matter, Government has adopted the true policy. That which uncivilized Indians are most in

* Different persons have at various times, written the name of this tribe differently, as suited the fancy of each. We have chosen to adhere to the pronunciation of the natives themselves, which is kau-zau.

want of is a *field* made ready to receive seed, which they may cultivate with their own hands. Different habits, want of skill in making fence and ploughing, and want of implements of agriculture, present discouragements rather too great for the first efforts for improvement. When the earth is mellowed for seed, and the crop secured by a fence, the amount of labor required will be so amply, and so speedily rewarded, that they will readily cultivate grain, and garden vegetables sufficient for their use. Relieved from the sufferings of hunger, their attention to other labors, and to instruction in letters and religion will become practicable.

The former policy of employing agriculturalists for the Indians, merely to set them an example, to give them advice and verbal instructions in agriculture, and to repair their implements, has proved entirely unsuccessful. To employ farmers to raise grain, &c. for the consumption of the Indians, would be equally unsuccessful. It would merely indulge idleness, and the prevailing apathy from which we desire to arouse them.

The buildings formerly occupied by their smith, their former agency buildings, a house for the residence of one to aid them in agriculture, and a large stone building erected for the Chief White Feather, are all within the country of the Delawares, 23 miles east of the Kauzau lands.

The wretched condition of the Kauzaus prefers strong claims upon the sympathies of a Christian public, and the prospect of success holds out great encouragement to benevolent efforts, for the amelioration of their condition.

Principal Chief.—Nam-pa-war-rah, or White Feather.—Other Chiefs, are Ka-he-ga-wa-ta-ne-ga, Whin-ra-shu-ga, Ka-he-ge-wa-chi-chi, Min-gar-na-che; Ka-he-ga-shing-a.

Agent.—R. W. Cummins.

Interpreter.—Joseph James, a half Kauzau and half Frenchman. Compensation, \$300 per annum.

Blacksmith.—Compensation, \$480 per an.

Asst. “ “ 250 “ “

METHODIST MISSION.

Under the direction of the Mis. Soc. of the M. E. C.
Undertaken in 1835.

Missionaries.—Rev. William Johnson, Mrs. Johnson,
Post Office, Westport, Jackson county Mo.

KICKAPOOS.

THE country of the Kickapoos lies north of the Delawares, extending up Missouri river to a point 30 miles direct; thence westward, about 45 miles; and thence south 20 miles, to the Delaware line. Including 768,000 acres.

They live on the south eastern extremity of their lands, near Cantonment Leavenworth.

In regard to civilization, their condition is similar to that of the Peorias.

Principal Chiefs.—Pos-sa-che-haw, Ken-u-kuk, Mash-e-na, Kickapoo and Musk-o-ma.

Agent.—R. W. Cummins.

Blacksmith.—John P. Smith. Compensation, \$480 per an.

Asst. “ “ “ 240 “ “

The U. S. have erected a school house and other buildings, attached thereto, worth \$300.

School.—13 scholars, instructed in English. U. S. school teacher, Rev. J. C. Berryman of the Methodist mission.—Compensation, \$480 per an.

A Church [house for worship] has been erected by the U. S. for the Kickapoos, the cost of which was \$700. Also, a saw and grist mill, have been completed, worth \$3000.

METHODIST MISSION.

Supported by the Missionary Society of the Methodist E. Church, under the management of the Missouri Conference. Commenced in 1833.

Missionaries.—Rev. J. C. Berryman, Mrs. Berryman.

Mr. B. receiving his support from the Methodist Missionary Society, applies the salary which he receives from Government as teacher, to the support of the native scholars, and to other purposes of the mission. The mission buildings, and the U. S. school house, are on the same ground.

The Post Office for all connected with the Kickapoos, excepting the Agent, is Fort Leavenworth, Western Territory.

KICKAPOO RELIGIOUS SOCIETY.

Kenekuk, commonly called the Kickapoo Prophet, is a Chief, who is a professed preacher, of an order of religion which he himself originated some years ago. His adherents are about 400 in number, about one half of whom are Putawatemies, and some of whom are small boys and girls.

He professes to receive all that he teaches, immediately from the Great Spirit by a supernatural agency. He teach-

es-abstinence from the use of ardent spirits, the observation of the Sabbath, and some other good morals. He appears to have little knowledge of the doctrines of Christianity, only as his dogmas happen to agree with them. By some, however, it is thought that he and his party are improving in Christian knowledge and morals. We should be happy to possess evidence of this fact, but we do not, and are compelled to doubt it.

Congregational worship is performed at regular seasons, and lasts from one to three hours.

It may be amusing, as a matter of curiosity, to see a specimen of the effusion of a savage mind in framing a system of religious worship.

The religious opinions of Indians who have received no impressions from other people, are remarkably uniform; excluding the absurdity of idol worship, and embracing the fundamental truths of the existence and overruling providence of God, man's accountability to him, the immortality of the soul, future rewards and punishments, a consciousness of guilt for offences against God, &c. their external ceremonies embrace sacrifices for the purpose of propitiating the Deity; and festivals accompanied with music, dancing, speeches, &c. for the indulgence of their religious impressions. The formula of the Prophet, has evidently not been framed from ideas purely *Indian*. It seems to resemble more the ceremonies of the Roman Catholics, than the forms of any other Christian denomination.

Besides the speeches of the Prophet, their religious exercises consist of a kind of prayer expressed in broken sentences, often repeated, in a monotonous sing-song tone, equaling about two measures of a common psalm tune. All in unison, engage in this; and in order to preserve harmony in words, each holds in his or her hand, a small board about an inch and a half broad, and eight or ten inches long, upon which is engraved arbitrary characters, which they follow up with the finger, until the last character admonishes them that they have completed the prayer.

These characters are five in number, the 1st represents the heart, the 2d, the heart and flesh, the 3d the life, the 4th their names, the 5th their kindred.

During the service, these characters are gone over several times, the first time the person supposes himself to be on earth; next, to be approaching the door of the house of God, in heaven; then *at the door*, &c.

Putting their finger to the lowest character, they say:
O our Father, think of our heart as thou dost of thy door, &c.

O our Father, bless our heart and its clothing, [meaning the flesh] make it like thine, as strong as thine, &c. like thy house, the door of thy house—the ground about thy house, thy staff, &c.

O our Father, put our name with thine, think of it as thou dost of thy house, door, ground about thy house, staff, &c.

O our Father, make our kindred like thine, thy house, door, ground about thy house, staff, &c.

The repetitions are exceedingly frequent, almost the same words of a short sentence being repeated many times, and all apparently unmeaning.

Certain men are appointed to use the rod on occasions of worship, for the purpose of maintaining order. The rod, also, is applied by these men as a kind of church discipline in cases of transgression.

The offender, whose crime may be known only to himself, applies to one of the four or five persons who are authorised to use the rod, and states that he has committed an offence for which he desires the whipper to inflict a given number of stripes upon his bare back. Having received the flagellation, which frequently brings the blood, the penitent immediately shakes hands with the executioner and others near, returning thanks for the favor conferred upon him, and declaring that he feels himself relieved from a heavy burthen.

The Prophet has two or three wives.

OTOES.

THIS tribe claims a portion of land in the fork between Missouri and Platte rivers. But their country is understood to extend southward from the Platte river, down Missouri to Little Ne-ma-ha river, a distance of about 40 miles; thence their southern boundary extends westward up Little Ne-ma-ha to its source; and thence due west. Their western and northern boundaries are not particularly defined. Their southern boundary is about 35 miles north of the Kickapoo lands.

By treaty, such of their tribe as are related to the whites, have an interest in a tract adjoining the Missouri river, and extending from the Little Ne-ma-ha to the Great Ne-ma-ha, a distance of about twenty miles, and ten miles wide. No Indians reside on this tract.

The condition of these people is similar to that of the Osages, and Kauzaus. They take the buffalo with less dif-

sculty and danger than the former, and consequently suffer less with hunger.

The Otoes have been induced by the Govt. of the U. S. to locate on the north bank of the Great Platte river, about six or eight miles west of Missouri river. About one half of the tribe spent the last summer at this place; and erected houses of earth according to the description given of similar houses among the Kauzaus, though many of them are much larger. Some of these earthen houses are fifty feet in diameter.

The Government has erected for them a school house, at this place, and has fenced and ploughed for them 130 acres of land.

Agent.—Maj. John Dougherty. Comp. \$1500 per an.
Martin Dorion, interpreter.

Blacksmith.—Samuel Gilmore. “ 480 “ “

Asst. “ “ 240 “ “

Agriculturalists.—Joseph L. Dougherty, 600 “ “

James Case. “ 600 “ “

U. S. School Teacher.—Rev. Moses Merrill. Comp. \$480 per an.

BAPTIST MISSION.

Under the management of the Baptist General Mis. Convention.

On the north bank of Platte river, six miles from its junction with Missouri river, and about 200 miles a little west of north from the mouth of Kauzau river. Commenced, October, 1833.

Missionaries.—Rev. Moses Merrill, Mrs. Merrill.

A small school has been sustained a part of the past year.

Post Office for all connected with this tribe, is Fort Leavenworth, West. Ter.

OMAHAS.

THE country of the Omahas adjoins the Platte river on the south, and the Missouri river on the N. E. their northern and western boundaries are indefinite.

They have made a village on the south west bank of Missouri, at a place chosen for them by the Government, about 120 miles above the Otoe village. There they have built houses of earth, similar to those of the Otoes.

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Their condition is in all respects, similar to that of the Otoes, who are their friends and allies.

Principal Chief.—Big Elk.

Agent.—J Dougherty.

Blacksmith.—Comp. \$480 } Located on the new site for

Asst. “ “ 240 } Omaha settlement.

U. S. School Teacher, Chandler Curtis.

BAPTIST MISSION.

Undertaken by the Bap. Gen. Mis. Con.

Rev. Chandler Curtis, who had transiently been at the Cherokee mission, and Mrs. Curtis, late Miss Colburn of the Creek mission, left the Shawanoc mission house early in November last, with the view of establishing a mission at the Omaha village. The Board of Missions has made a liberal appropriation for the erection of mission buildings; and Mr. Curtis has received the appointment from Govt. of school teacher, according to treaty stipulations.

Post Office for all connected with this tribe, Fort Leavenworth, West. Ter.

PAWNEES.

THE country of the Pawnees is westward of the Otoes and Omahas. Their boundaries are not definite. Their villages are chiefly on the Great Platte, and its waters.

In their habits and condition, they are farther removed from those of civilized man, than any tribe which we have noticed. Some of their huts are of earth, like those spoken of among the Kauzaus. In some instances, they continue to cultivate the earth with the shoulder bone of the buffalo. This being tied to a stick for a handle, serves the purposes of a spade or shovel. They obtain buffalo with less difficulty than others, excepting the Otoes and Omahas.

Agent.—John Dougherty.

Blacksmith.—Charles C. Rentz. Comp. \$480 per annum.

Hitherto the Pawnee smith has been located at the Otoe Agency.

BAPTIST MISSION.

The mission to the Otoes, which at first embraced the Omahas, was undertaken with reference to the Pawnees also; and this design is still maintained.

PRESBYTERIAN MISSION.

Under the direction of the Am. Bd. Com. For. Mis.

Begun in 1834.

Missionaries.—Mr. Allis, Mrs. Allis, Rev. John Dunbar, Dr. Benedict Saturlee. Not yet located.

For the purpose of acquiring the language of the Pawnees, of extending their acquaintance among them, and of securing their friendship, these missionaries, separately, mingle with the Indians, and go with them on their hunting excursions. This course is as judicious as it is honorably self-denying.

Among the Pawnees is an inviting field for four missionary establishments.

Post Office for all connected with the Pawnees, is Fort Leavenworth Indian Ter.

PUNCAHS.

THE Puncah is a small band, originally from the Omaha tribe, on the Missouri, in the northern extremity of the country spoken of as the Indian Territory. Their circumstances are similar to those of the Pawnees. They have no missionaries.

OTHER BAPTIST MISSIONARIES.

The author of this publication, and his wife, have been missionaries to the Indians ever since the year 1817. In August, 1828, they removed from among the tribes around Lake Michigan, to what is now termed the Indian Territory. Their circumstances differ from those of other missionaries, inasmuch as their labors have not been located to a particular tribe, especially since they left the tribes of the north; but they have extended their labors to places and matters generally; and they support themselves without cost to the Missionary Convention. Their Post Office is Westport, Jackson co. Mo.

MISSIONARIES IN GENERAL.

Excepting the missionaries noticed in the last article, and a few who have received appointments from Government as school teachers, all others, of every denomination of Christians, are supported by the societies which patronize them severally; but they receive no more than a bare support.

The amount allowed varies according to the expensiveness of living at each station, and is fixed by the missionary societies, so as barely to cover the necessary current expenditures of the several missionaries. None of them, therefore, receive any compensation which they can lay up as their own personal property. By this means, the voluntary surrender of the missionary to labors of benevolence for the benefit of the Indians, places him beyond the influence of temptation to acquire property. He does not receive even a promise of support for his family, should they out-live him; but, he trusts all to Providence.

In the action of Government, missionaries are recognized as being in its service, and, like Agents, Sub-agents, and others authorised to reside in the Indian country, enjoy its protection. Should a missionary be convicted of a violation of the laws regulating intercourse with the Indian tribes, Government would expel him; but this circumstance would not be an obstacle to prevent the occupying of the station by an approved missionary.

By a regulation in the Dept. of Indian Affairs, missionaries are required to report to the U. S. Agent within whose Agency they are, their establishments, and their operations, so far as schools are concerned; stating the cost of their buildings, their location, the names of the teachers, the number of scholars, their success &c.

Rev. Johnston Lykins exercises a general agency, extending to the various tribes within the territory, according to instructions given him from time to time, by the Baptist Bd. of Missions; and is duly authorised to fulfil this trust, by authority from the proper officer of Government.

Rev. Thomas Johnson is Superintendent of all the missionary stations of the Mis. Soc. of the M. E. Ch. north of the Cherokees.

Rev. Peter M. M'Gowan, under the direction of the same Society, is Superintendent of Methodist missions among the Cherokees and Creeks. Post Office, Fort Gibson.

Rev. Joseph Kerr, late Superintendent of the missions of the Western Foreign Missionary Society, has discontinued his labors.

Missionary Societies are voluntary associations, composed of members of the several Christian Churches in the United States, which have embarked in the cause of missions.

The office of the American Board of Commissioners for Foreign Missions, is in Boston, Mass. Secretaries, Rev. Rufus Anderson, and Rev. David Green.

The office of the Board of Managers of the Baptist Gen-

eral Missionary Convention, is also in Boston, Mass. Corresponding Secretary, Rev. Lucius Bolles, D. D. . Treasurer, Hon. Heman Lincoln.

The office of the Western Foreign Missionary Society, is in Pittsburgh, Pa. Cor. Sec. Walter Lowrie, Esq.

The office of the Missionary Society of the Methodist Episcopal Church, is in New York. Corresponding Secretary, Rev. N. Bangs, D. D.

WANT OF MISSIONARIES.

In a little over two years, the whole increase of missionaries, of the three denominations of Presbyterians, Methodists, and Baptists, has been *two males and eleven females*.

In the same length of time, the increase of Indian population has been *nineteen thousand seven hundred and thirty-eight*. The increase of the Indians has been about 43 pr. ct. and the increase of male missionaries has been less than one pr. ct. This is a startling fact, which we desire our readers to notice particularly.

We have been pleading for more benevolent, devoted, energetic men, to teach the Indians the practices of virtue and the path to heaven. But so unsuccessful have we been, that in a period of less than three years, the wants of the Indians have augmented more than forty times as fast as the number of the men we have prayed for, and who were necessary to supply those wants. Why are we so far behind in the work of Indian reform? We never had half as many men as the nature of the work required; and yet, if we would make the amount of benevolent effort for a given number of Indians only what it was three years since, we must at once bring into the field 43 more missionaries.

This fact must be a severe rebuke to a benevolent people, such as are now addressed. Have we not been guilty of a neglect of duty? and what extenuation of our guilt can we plead, either before God or man? Were we in darkness, we should not be blameable for not holding to others the lamp of life. Were we struggling with the embarrassments of wars, with persecutions, or any common calamity which necessarily demanded increasing attention to ourselves, neglect of others, might receive some palliation. This is not our situation. Never was a people so highly favored in all these respects as we. Neither have we been kept from works of benevolence by increasing obstacles to render success more doubtful. So far from it, we have the most unquestionable

assurance that a time so favorable for rendering substantial benefit to the Indians, never before presented itself to the benevolent.

Provisions of the Government of the United States, for the education of the Indians within the Indian Territory, and for their improvement in civilization generally.

BESIDES the annual appropriation of \$10,000 for education purposes, a portion of which is applied within the Indian territory, and besides the schools which receive support from Government already mentioned, the following provisions have been made, viz: for the

KAUZAUS.

By treaty of 1825, 36 sections of *good* land were to be selected and sold, and the proceeds applied to the education of Kauzau children *within* their country.

The number of acres was 23,040. The value of which, at the minimum price of Government land, would be \$28,800.

The cost of feeding, clothing, lodging, and instructing an Indian youth, if applied in conjunction with benevolent institutions, within the Indian country, may be kept within \$50 per an. At this rate, the proceeds of the Kauzau lands, had they been sold, as above calculated, would keep fifty children in school eleven years. Should the scholars be supported by their parents, the number which might be educated with the sum just stated, would be quadruple the above. A school house, books, and teacher, for 40 scholars, could be furnished for \$500 per annum. At this rate, their education fund, to wit, \$28,800, would keep 200 children in school eleven years.

These lands have been selected; but unfortunately, the selection was not made by examination of the country, but upon the plats. The consequence is, that more than half the land is of little value.

The state of Missouri was allowed seminary lands, in the same district of country. The claims of the Kauzaus were entitled to precedence. Missouri fixed the minimum price of her lands at two dollars per acre, and it was not until the

greater part was sold, that the price was reduced to \$1 25 per acre.

Had the Kauzau lands been selected according to the provisions of the treaty, not an acre would have remained until this time unsold, and it could have been sold for two dollars per acre, which would have amounted to the sum of \$16,080.

The difference between this sum and the calculation at \$1 25 per acre is \$17,280. This latter sum has been lost to this education fund. It would have kept 31 Kauzau children in school more than 11 years; and, if the youths had been supported by their parents, it would have kept 124 children in school the same length of time.

But the loss will more than double this calculation, as will be perceived by what follows:

The amount of Kauzau lands which had been sold prior to Oct. 1, 1835, was $8,457\frac{1}{8}$ acres. The quantity remaining unsold was $14,582\frac{3}{8}$ acres. A great portion of this unsold land, never will be sold for any thing. the loss, therefore, to the Kauzaus will be very considerable.

The $8,457\frac{1}{8}$ acres mentioned above, have been sold for \$1 25 per acre, amounting to \$10,571. This sum is in the U. States Treasury.

By the same treaty of 1825, provision was made for the application of \$600 per annum, to aid them in agriculture.

OSAGES.

The treaty of 1825 provides "that the President of the U. S. shall employ such persons to aid the Osages in their agricultural pursuits as to him may seem expedient."

Under this provision, the sum of \$1200 a year has been expended by the Government. This has been done without rendering any substantial benefit to the tribe, beyond the fencing and ploughing of 70 acres of land, mentioned on the preceding pages.

If the annuity of \$1200 per an. were expended in fencing and ploughing land, as was done the last year for the Kauzaus, it would prepare for seed two fields of 75 acres each, or 150 acres each year, until they should need no more.

The same treaty of 1825, requires that 54 sections of land be laid off under the direction of the President of the U. States, and sold, and the proceeds applied to the support of schools for the education of the Osage children. The number of acres is 34,560. The value of which, if sold at the minimum price of the U. S. land, would be \$43,200.

This sum, if applied according to our calculations for the Kauzaus, would support and instruct in school 100 children eight years and a half. Should the children be supported by their parents, the above sum would afford instruction to 400 children eight and a half years.

These lands have not been selected. It is hoped, that in view of the losses which have been sustained by the Kauzau education fund, the selection of the Osage education lands will not be long deferred.

DELAWARES.

The treaty with the Delawares of Sept. 1829, provides that 36 sections of the *best* land within the district which was at that time ceded to the U. S. be selected and sold, and the proceeds applied to the support of schools for the education of Delaware children.

These lands have not yet been selected. The quantity of acres, is 23,040; the value of which, at the minimum price of Government land, would be \$28,800. According to our calculations for the Kauzaus, this sum would feed, clothe, and educate 59 youths 11 years, or if supported by their parents, it would keep 200 children in school 11 years.

In the country in which the Delaware education lands are to be selected, the low grounds along the water courses are generally of the first quality, and the uplands are generally worthless, being exceedingly broken and rocky.

Measures have very properly been adopted for selecting and selling these lands without delay.

PUTAWATOMIES.

By the treaty of 1833, the Putawatomes are allowed the sum of \$70,000, "for purposes of education, and the encouragement of the domestic arts." They desire that, for the present, only the interest of this sum be expended. The interest of \$70,000, at five per cent. per annum would be \$3500, a year. This would keep at a mission school in the Indian country, 70 Indian youths; or if the children should be fed and clothed by their parents, it would afford instruction to 280, keep perpetually in school.

Also, in the same treaty, is provided the sum of "\$150,000 to be applied to the erection of mills, farm houses, Indian houses, and blacksmiths' shops: to agricultural improvements, to the purchase of agricultural implements, and [live] stock; and for the support of such physicians, millers, farmers,

blacksmiths, and other mechanics, as the President of the U. S. shall think proper to appoint."

KICKAPOOS.

The treaty of Oct. 24, 1832, provides that the U. States shall pay \$500 per annum, for ten successive years, for the support of a school, purchase of books, &c. for the benefit of the Kickapoo tribe, upon their own lands.

The school house and teacher which have been furnished them, have been in conformity with this stipulation.

The same treaty, provides 4000 dollars for labor and improvements on the Kickapoo lands. If the sum of 4000 dollars should be applied in fencing and ploughing prairie land, it would prepare for receiving seed, 12 fields of 40 acres each. But it is probable, that for the Kickapoos, it would be desirable to make some fields in wood lands, where the cost of preparing them would be greater than in prairie.

OTOES.

The treaty of 1830, secures to this tribe agricultural implements, to the amount of 500 dollars annually, until the year 1840. The treaty of Sept. 1833, continues this annuity of 500 dollars, ten years longer, to be paid in the same articles.

The treaty of 1830, provides for a blacksmith, and an assistant blacksmith, for the term of ten years, and longer, if the President of the U. S. shall think proper. The smiths have been employed and are at work for them.

The treaty of 1833, stipulates that a flouring mill, to operate by horse power, shall be erected for the benefit of the tribe.

Also, the value of 1000 dollars, in live stock, will be given them; but it will remain so far under the control of the proper officers of Government, that the Otoes will not be allowed impropvidently to waste it.

Two farmers are to reside in their country to assist them five years, and longer by the direction of the President of the United States. These two farmers could fence and plough 50 acres of land each year, and thus furnish them with 250 acres of land ready for seed, and enclosed in fields of convenient dimensions.

The two farmers have been employed, and have already fenced and ploughed 130 acres of prairie land for them.

The treaty of July, 1830, secures to sundry tribes mentioned therein, 3000 dollars annually for the term of ten years, for the education of their children. Of this sum, the Otoes are entitled to 500 dollars yearly.

In the treaty of 1833, an additional annuity of 500 dollars is provided for education, for the term of five years, or longer. While these education annuities continue, they would support in a boarding school 20 Indian youths, or they would furnish instruction to 80 who were fed and clothed by their parents.

OMAHAS.

The treaty of July, 1830, provides that an annuity of 500 dollars shall be paid to the Omahas, in agricultural implements, for ten successive years, and longer, if the President of the United States shall think proper.

Also, a blacksmith and the necessary tools, shall be furnished them the same length of time. The blacksmith is at work at their new village.

A treaty has been held with this tribe, by which, their claims to a tract of country which has lately been attached to the state of Missouri have been extinguished. This treaty provides for fencing and ploughing 100 acres of land.

The sum of five hundred dollars for the term of ten years, is to be applied to the education of their children. This sum would keep in a boarding school, in the Omaha country, ten children, during the continuance of the allowance, or 40 youths the same length of time, should they be supported by their parents.

PAWNEES.

The treaty of October, 1833, stipulates that the United States shall pay to the Pawnees annually for five years \$2000 worth of agricultural implements, and this annuity is to be continued longer than five years, if the President deem it expedient.

Also, the value of \$1000 in oxen, and other live stock is to be delivered to the tribe whenever the President of the U. S. shall believe that they are prepared to profit by them. This stock, after being taken into the tribe, is to be placed in charge of the proper authorities of the United States, to prevent the Indians from prematurely destroying it, through improvidence. This is an excellent arrangement. The live stock which was paid to the Osages and the Kauzaus,

was a disadvantage to them instead of a benefit. Their cultivated grounds were not enclosed with fences, and consequently they could not keep cattle and swine. In addition to this, their habitual improvidence was such that they had not patience to wait for future advantages from stock. The stock was immediately consumed for food, and only served to indulge them awhile in indolence.

Further, a sum not exceeding \$2000 per annum for ten years, is to be expended in support of two smitheries, with two blacksmiths in each, together with iron, steel, &c.

Four grist mills are to be erected for them, to operate by horse power.

Four farmers are to be provided for them, for the term of five years. The country of the Pawnees being more remote from white settlements than that of the Osages, and others, the cost of enclosing and ploughing land would be increased. But if Government should thus employ their farmers, 100 acres each year could conveniently be prepared for seed. this would give them five hundred acres of cultivated land enclosed with fences.

The sum of \$1000 a year for ten years, is to be allowed for the establishment of schools. This sum will support in school 20 children during the ten years; or if they should be supported by their parents, 80 children could be kept in school the same length of time.

CHEROKEES.

It is stipulated in the treaty of the 6th May, 1823, that "the U. S. will pay \$2000 annually to the Cherokees for ten years, to be expended under the direction of the President of the U. S. in the education of their children *in their own country*, in letters and the mechanic arts. Also, \$1000 towards the purchase of a printing press and types."

By the treaty of December 29, 1835, the sum of \$150,000 is provided for the support of common schools, and such a literary institution of a higher order, as may be established in the Indian country. The above sum is to be added to an education fund of 50,000 dollars, which previously existed, making the sum of 200,000 dollars, which is to remain a permanent school fund, the interest of which shall be consumed. The application of this money will be directed by the Cherokee nation, under the supervision of the President of the U. States.

CREEKS.

The treaty with the Creeks of March 24, 1832, stipulates that "3000 dollars, to be expended as the President may direct, shall be allowed for the term of 20 years for teaching their children."

At a treaty on Arkansas, Feb. 14, 1833, it was stipulated that 1000 dollars annually, during the pleasure of the President and Congress, should be applied, under the direction of the former, to the purposes of education.

These two annuities, amounting to 4000 dollars, would support 80 scholars in a boarding school, or would instruct constantly 320 scholars who should be supported by their parents.

CHOCTAWS.

The treaty of Sept. 1830, provides for keeping 40 Choctaw youths at school, under the direction of the President of the U. S. 20 years. Also, the sum of 2,500 dollars is to be applied to the support of three teachers of schools, for the Choctaws 20 years.

There is also an unexpended ballance of former annuities, amounting to about 25,000 dollars, which is to be applied to the support of schools at twelve different places, at each of which, a school house has been erected by the U. S. and paid for out of this fund.

MILITARY POSTS,

Within the Indian Territory.

FORT TOWSON.

In about north lat. 24 deg. and west long. from Washington, 19 deg. It is within the Choctaw country, six miles north of Red River, and six miles west of the Kiamishi river, about 50 miles west of the eastern boundary of the Choctaws; 238 miles from Little Rock, Arkansas state; 280 miles from Natchitoches, La. and 120 miles from Fort Smith on the Arkansas river.

The erection of the Fort, at present occupied, was begun in the autumn of 1831. The situation is pleasant, the water is good, and the place is esteemed healthy.

FORT GIBSON.

Fort Gibson is on the east bank of Neosho river, two miles north of Arkansas river, and two and a half miles below the junction of Arkansas and Verdigris rivers. It is within the country of the Cherokees, and about 43 miles west of their eastern boundary; about 55 miles on a direct course from Fort Smith, and about 140 miles north of Fort Towson.

It was established in 1823, by removal from Fort Smith.

Fort Gibson, or the mouth of Verdigris river, may be considered the head of steam boat navigation.

FORT LEAVENWORTH.

Fort Leavenworth is on the S. W. bank of Missouri river, 25 miles above the mouth of Kauzau river, and about 20 miles west of the state of Missouri. It was established in 1827.

The post is at present, head quarters of the U. States Dragoons.

FORT COFFEE.

Fort Coffee is on the south bank of Arkansas, above Fort Smith, about 12 miles west of the state of Arkansas. It was established in 1825.

FORT SMITH is unoccupied.

TRADING POSTS.

Among the Cherokees, Joel M. Bryan has a trading post.

Among the Creeks, A. P. Choteau and Seaborn Hill, have each a trading establishment, with a branch on Canadian river.

The American Fur Company have a trading house near the Osage Agency; one among the Weas and their neighbors; one among the Shawanoes and their neighbors; one among the Kickapoos and Putawatomes; one among the Kauzaus, and one on Missouri, above the mouth of the Platte river, in the vicinity of the Otoes, Omahas, Pawnees, and others.

AFFINITY OF LANGUAGES.

Chickasaw and Choctaw are dialects of one language.

Putawatomes, Ottawas and Chippewas speak the same language.

The language spoken by the Osages, Quapaws and Kauzaus is the same. That of the Otoes and Iowas is the same;

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and between these and the Osage, Quapaw, Kauzau, Oinaha, Puncab, and Winnebago languages, there is a near affinity.

Weas, Piankashas, Peorias, Kaskaskias, and Miamies, severally, speak dialects of the same language.

There is a near resemblance between the Pawnee and Arickara languages.

WAR.

All the tribes in the territory, except the Pawnees, Otoes, Omahas and Puncabs, are liable to insult and injury from remote tribes, especially those towards the south west, and even the Pawnees and their allies have their enemies in the *far west*.

A portion of the Pawnees reside in the south, upon Red River. Until lately, warriors from the Pawnees of the south, and of the north, united with the Camanches of the remoter south west, and formed war parties, which annoyed traders to Santa Fe, and were particularly inimical to the Osages and Kauzaus, as well as troublesome to many hunting parties of the emigrant tribes.

In 1833, treaties of peace were concluded between the northern Pawnees and all the other tribes within the Territory, and *all smoked the pipe of peace*.

In 1834, negotiations of peace and friendship were held with the southern Pawnees. For twelve or eighteen months, those treaties were strictly observed by all parties, and there is up to this time *professed* friendship existing among all the tribes, excepting the Omahas and Pawnees. But we are sorry to say, that in two or three instances, the peace has been disturbed by others.

In 1835, a hunting party of Delawares, some four or five hundred miles from their settlements, towards Santa Fe, killed twelve Pawnees. The Delawares say that they detected the Pawnees in the act of stealing their horses from camp about break of day, and fired on them and killed one. The Pawnees fled, and were pursued. They sought either concealment or shelter in a sink hole in the earth. There they were surrounded and all murdered excepting one. The Delawares having wreaked their vengeance, were called off by their leader, who said "they had killed enough," and allowed one Pawnee to escape.

The Delawares, by one or two of their party, sent home to their tribe the scalps of eleven of the murdered, as trophies of a noble deed. But they were much disappointed on finding that their scalps produced regret and grief instead

of savage rejoicings. The partiality of the Delaware chiefs for their own party, induced a desire to exculpate it as far as practicable. Nevertheless, they showed evident signs of dissatisfaction with what had happened.

There is some reason to hope that the Pawnees will not retaliate.

The Kauzaus have also murdered one or more Pawnees in violation of the late treaties of peace and amity. We have not obtained the particulars of these outrages, though we have seen the bones of one of the murdered.

Sometime in the summer of 1836, the Pawnees, from causes which we have not heard stated, murdered an Omaha woman. The Omahas resolved to avenge the murder, and fitted out a war party, which had a skirmish about the first of April, 1837, in which four or five Pawnees were killed. A Pawnee female was subsequently killed. War parties have since gone out. Hostile feelings exist, and preparations for offence and defence have been made.

Among these rude people, quarrels are much like those of children—begun and ended with facility. The U. S. Agent for those tribes will no doubt, speedily put a stop to hostilities.

The former Creek emigrants were of what is termed the M'Intosh party. In 1828, a delegation of Creeks from the east of Mississippi, was sent to examine the country designed by the Government for the settlement of the Creek nation west of Mississippi. The delegation was kindly received by the emigrants; and, lest their kindred remaining on the east of the Mississippi should feel some aversion to emigration, under an apprehension that they might meet with some angry feelings among the M'Intosh party, on account of the murder of old General M'Intosh in the former wars, they held a council and prepared a written communication to their countrymen in the east, in which they affectionately invited them into their new country, under assurances that former grudges were buried.

Since the commencement of the recent rapid emigrations, which have been hurried on by the late hostilities in the Creek country east of the Mississippi, some fears have been justly apprehended that old quarrels might be resuscitated through imprudencies to which human nature is incident.—But in view of the kind feelings of the early emigrants in 1828, as stated above, of the good sense which belongs to the chiefs of that party, and the sound judgment of the chiefs of the later emigrants, we believe that all hostility and po-

litical variance may be prevented by a prudent management on the part of the Govt. of the U. States.

The principal cause of difficulties now, will be the question which party shall have the ascendancy. But all such party feuds, may be quieted by the organization of the Indian Territory. That organization, it is true, will not alter the internal regulations of any tribe without its consent. But both parties of the Creeks will perceive that in joining the proposed confederacy, and enlarging their code of laws, all their chiefs and head men may be honorably provided for with office, without the inconvenience of putting down any one. This tranquilizing measure, would amalgamate the parties in one.

We are confident that serious difficulties will not really arise out of the circumstance of General M'Intosh's death in a former war; and we hope that Government will early afford them an opportunity of an amicable, and honorable settlement of all questions relative to the right of chieftaincies; and of entering upon a career of improvement among men of the highest attainments; of which the Creeks are physically and mentally capable.

Special attention from our Government is due to the Creeks, and it is hoped that it will not be withheld. Some of them have recently left the land of war. They are related to the Seminoles, where war has scarcely terminated. That any of them should have had the temerity to take up arms against the U. States, is deeply to be regretted, and the fact is in itself unjustifiable. Nevertheless, there are extenuating circumstances in the affair, which ought not to be overlooked. Some, at least, of the causes which led to the late Creek hostilities, may be traced to unprincipled white men, whose misdeeds could not be prevented by our Government. Many of the Indians, both Creeks and Seminoles, knew that they had been grossly imposed on. Driven to desperation, they sought either redress or revenge. They sought a redress of grievances in an improper way; involving Government in war, for crimes of individuals, which it could not prevent.

We may still shake the rod over them, and by that means save our scalps, and prevent them from scalping one another, but such a course would not gratify the feelings of forbearance and sympathy which have been elicited by considerations suggested above.

GOVERNMENT.

Most of the tribes within the Territory have expressed a

desire to become united in one civil compact, and to be governed by laws similar to those of the United States.

Should the U. States, as it is contemplated, provide for them a form of civil government, suited to their circumstances, a few among each of the emigrant tribes, and many among some of them, would be found capable of filling responsible offices in the transaction of the affairs of their government.

The time is fully come for the adoption of this course.— Objections to it, founded upon the uncultivated condition of the minds of the Indians, if they ever had any weight, have none now. Multitudes of Indians well understand the value of property, duly appreciate the individuality of right in property, and desire its security by equitable laws. Many of them desire to have a sufficient portion of land for a farm set off to them severally. They deprecate the agency system, and its concomitant principles, so far as they exist among them. They are ready to become a component part of the Commonwealth of the U. S. They desire no special privilege to be granted to them, nor special restriction to be imposed upon them, further than what would be necessary to their welfare, until the effects of the peculiar disabilities under which they have hitherto been placed, shall have so far disappeared, both among themselves and us, as to allow them safely to take an equal place among existing states of the Union.

The organization of civil government among the tribes of the Territory becomes more necessary, as the Indian population increases. It has increased about 18000 the last year, and the increase will probably be much greater the succeeding year.

It is known to every body that peace among Indian tribes must ever be precarious upon the principles of savage life. In order to tranquilize turbulent spirits, and to paralyze mischievous efforts, the tribes must be united under the influence of law; so that wrongs may be redressed without resorting to the savage custom of retaliation. They must not be left as so many distinct communities, or petty sovereignties, each independent of all others. In such a state of things, physical strength will be the ruling principle, and the tomahawk must decide controversy. Their interests as a people must become united, so that harmony of feeling may prevail.

Suppose that the state of Missouri were disorganized, and the inhabitants divided into nineteen bands, united under as many chiefs, with their subordinates, no one any more under the restraint of law than the individuals of the several In-

dian tribes, and the whole unconnected with the states adjoining them: would it be strange if, in such a state of anarchy, we should become troublesome neighbors to one another and to those around us? We could hope for nothing better among the Indians; because human nature is the same among them that it is among us.

If, however, they become united among themselves, like the several counties of a state, and if the confederacy become a component part of the United States, and territories, all cause of quarreling among themselves, or of giving trouble to us, would be as effectually excluded, as it is from the state of Missouri at present.

That they are prepared to become thus organized under a territorial form of government, there can be no doubt. The Choctaws, Cherokees, Creeks, Senecas, Weas and Piankashas, Peorias and Kaskaskias, Ottawas, Shawanoes, Delawares, Putawatomics, and Kickapoos, embracing a population of about 44484, may be said to subsist by domestic industry. When the savage state has so far disappeared that people obtain subsistence at their homes by agriculture, they are undoubtedly prepared to submit to laws. But should the matter be delayed, upon the supposition of unfitness, so far from becoming better prepared, precisely the reverse must be the fact. *Nothing* can be gained in Indian improvement by delay in this matter, and *every thing* may be lost.

Now the tribes are concentrating their settlements in the Territory, each brings into it, its imperfections as well as its better traits of character. In their present incoherent condition, we may easily conceive of conflicting views, and interests, which would be reconciled by the introduction of the means which coalesce discordant materials on our side of the line, and by no other.

Objections to giving the Indians a territorial form of government, made on constitutional grounds, are evidently untenable. According to the invariable action of our General Government, of the state governments, and of every other government that has had any thing to do with the Indians, they have only been tenants at will, as it regarded place of residence, while in other respects they were required to submit to just such intercourse regulations as were prescribed for them. We have enacted laws for the regulation of Indian Affairs, and have repealed them at pleasure. We have decided what property they might sell and what they might not, and with whom they should deal. In a word, we have in all respects controlled them and their affairs, as far as we chose. We have appointed our Agents to reside among

them, to enforce the intercourse regulations which we had created. If, therefore, we should now introduce among them, regulations resembling those by which one of our territories is governed, though more simple, it would be in strict conformity with the principle of managing Indian affairs, adopted by all civilized powers. We might propose something objectionable in its *form*, because of its inexpediency, but the principle would be that upon which we have always acted. The constitutionality of the act could no more be called in question than the constitutionality of all our acts regulating trade and intercourse with the Indians, ever since the existence of our government. Even were we to introduce a code of laws, and compel them to submit to them, it would be no departure from former principles.—We say again, that we have already introduced precisely such regulations as *we* chose, and have required their submission to them. If what we have done has been no violation of the constitution of the U. States, then, what we propose to do cannot possibly be a violation of that instrument.

But, it is not proposed to use coercion in this matter. It is proposed merely to afford them an opportunity of accepting and adopting a form of civil government. The overture is to be made, and if any tribe choose not to accept it, the tribe will remain in the same relation to the Government and to other tribes as it did before.

If, after exercising the power of controlling Indian affairs ever since we have been acquainted with them, scruples should in this matter, and at this late day, arise relative to the moral right of doing so, and it be contended that the Indians had a right to choose for themselves, it will be more a matter of surprise than of regret.—Yes, it is desirable that the matter be left to their choice; and let Government make the overture, and we will warrant its acceptance.

We repeat it, the time has fully come to *act* upon this matter. The tribes within the Territory, are prepared to live under the laws of civilized nations. More than forty thousand of the present inhabitants of the Territory, (if we include the late emigrant Creeks,) *have adopted written laws*; which in general are based upon republican principles, and are similar to those of their white neighbors; others have it in contemplation to do the same. Almost all of the less civilized tribes have expressed a desire to form the confederacy and adopt laws, as is proposed, viz: The Pawnees, Omahas, Otoes, Kickapoos, Kauzaus, Putawatomes, Delawares, Shawanoes, Weas and Piankashas, Peorias and Kaskaskias, Ottawas, and Osages.

They who are farthest advanced in civilization, will necessarily take the lead in the affairs of a civil and general government. Their talents and acquirements will be rewarded with an ascendancy among their less informed countrymen. The latter also understand this, and rejoice that some of their own *red skinned* people have become capable of managing their affairs, and hope to profit by their superior endowments.

It is understood that the Cherokee, Choctaw, and Creek tribes, will severally desire to establish a territorial government separately for themselves, and as such, become united to the Government of the U. States. That they should be thus inclined at the first blush of the subject, is not surprising. It indicates a degree of national pride, which augurs well for the success of the experiment proposed. But, upon due reflection, the same reasons which induce the several counties of one of our states to prefer a union in order to constitute a body politic of convenient magnitude, rather than for each to form a state of itself, will induce those tribes to prefer a union.

WHOLE NUMBER OF INDIANS.

Tribes East of Mississippi.

Indians in N. England and New York,	-	4,176
Indians from New York at Green Bay,	- -	725
Wyandots in Ohio and Michigan,	- -	575
Miamies,	- - - -	1,100
Winnebagoes,	- - - -	4,500
Chippewas,	- - - -	6,793
Ottawas and Chippewas of Lake Michigan,	-	5,300
Chippewas, Ottawas and Putawatomes,	-	8,000
Putawatomes,	- - - -	1,400
Menominees,	- - - -	4,200
Creeks,	- - - -	4,000
Cherokees,	- - - -	16,000
Chickasaws,	- - - -	5,400
Choctaws,	- - - -	3,500
Seminoles,	- - - -	2,600
Appalachicolas,	- - - -	400
		68,669

Tribes West of Mississippi river.

Sioux, - -	27,500	Black feet, -	30,000
Iowas, - -	1,200	Camanches, -	7,000
Sauks of Missouri, -	500	Crows, -	4,500
Sauks and Foxes, -	6,400	Arrepahas, Kia-	
Assinaboines, -	8,000	was &c. -	1,400
Crees, - -	3,000	Caddoes, -	2,000
Grosventres, -	3,000	Snake and other	
Arickaras, -	3,000	tribes within	
Cheyennes, -	2,000	the Rocky Mts.	20,000
Minatarees, -	1,500	Tribes west of the	
Mandans, -	1,500	R. Mountains,	80,000
Indians in Mexico, -	-	-	3,600,000
Near the northern boundary of the government			
of the U. S. and within the territories claimed			
by other governments, -			
Tribes within the Indian Territory, -			1,520,431
			66,000
In all,			5,400,000

The population becomes more sparse as we proceed northward, to a clime less accommodated to the comforts of uncivilized man, and becomes more dense as we proceed southward to a more genial clime, where subsistence is more easily obtained.

This table is conjectural in regard to the remote tribes, and is probably very erroneous.

PLEA FOR THE ABORIGINES OF NORTH AMERICA.

(Continued from No. 2.)

In extending our plea for the Indians, we must necessarily touch upon some points previously noticed, because our remarks have been too brief to do justice to them; and because their importance in relation to the work of Indian reform is such, that they should be constantly held up to view.

In all our designs and doings for the benefit of the aborigines of our country, we should keep in mind that, with the slight exception of a few within the States, they are inhabitants of *one vast country*. They are not separated from each other and thrown into divers divisions by intervening settlements of other people. The portion of North America.

which has been settled by the European race, is yet small compared with that inhabited by the originals.

We have taken some pains to estimate the probable number of the Indians. The data of our calculations were given in the preceding number of this work. We supposed that in the settlements of Mexico were 3,600,000, and that within what might more properly be termed the *wilderness* portion of the country, were 1,800,000. Making in the whole 5,400,000.

Since making the foregoing statements, we have become satisfied that our estimate of Mexican Indians were too low by at least one million. We therefore feel pretty confident that we are still below the true amount, in stating at this time the number of Mexican Indians at 3,600,000, which added to 1,800,000 in the more uncultivated parts of the country, and within the United States, make 5,400,000.

This estimate does not include about 2,500,000 mixed offspring of whites and Indians, and about 1,000,000 of descendants of Indians and negroes.

We have no doubt that as the affairs of Mexico become better known to us, developements respecting the original inhabitants will acquire additional interest, both in relation to numerical strength, and to their former and present condition.

When the Spaniards first entered Mexico, their extravagance was unparalleled in magnifying the numbers of the inhabitants, as well as their civil institutions and general improvements in the arts of life. Hundreds were magnified to thousands; and in a country of poor, naked, miserable, barbarians, headed by what are now termed *Indian Chiefs*, they found Empires, and Kingdoms, Emperors, Kings, Lords, &c. It is less astonishing that their exaggerations should have gained credence in the dark days of superstition in which those florid accounts were made, than that any should believe them at this time. We are surprised to find modern writers referring to the ancient Mexicans, as a people far advanced in civilization. Hereafter, we design to prove by the showing of the Spaniards' story itself, and by a comparison of the Mexicans with other aboriginals of the continent, that, notwithstanding the former had made some advances *towards* civilization, they were far from it. They were still in the savage state, a poor miserable people; and, like all savage tribes, defenceless for want of the organization of civil institutions among themselves, and for the want of courage in war.

The extravagance of the Spanish accounts alluded to, are

to be accounted for in a vain desire to magnify their own achievements in conquering empires and dethroning kings, with a handful of soldiers.

Ecclesiastics, too, for similar reasons, gave florid accounts of what they had done for the conversion to the Christian religion, of those kings and kingdoms. To have told the world that those among whom they had achieved such religious wonders, were a poor, artless people, in their native condition—a condition beneath that of any other nation that had been known to inhabit the world—that they possessed nothing more of religion than necessarily attached itself to rational beings; and that, although they had received the sign of the cross, and had submitted to other Catholic mumeries, neither their minds, morals, nor comforts, had been improved thereby, would not have comported with their vanity.

While we thus caution our readers against the exaggerated accounts, alluded to above, we would have it understood, nevertheless, that the original inhabitants of Mexico undoubtedly numbered many millions. The mildness of the climate, the luxuriance of the soil, and the facility with which food may be obtained in warm countries, from exuberant plants of spontaneous growth, or cultivated vegetables, all tended to the increase of the population.

In no part of North America, has the havoc of European arms been so great as in Mexico. Hundreds of thousands were destroyed in the course of a few years. While surrounding tribes remained inimical to the Spanish settlements, the inhabitants of Mexico proper, became a conquered people; and subject to such regulations as the Spaniards chose to adopt. Those regulations were less hurtful to the Indians than the intercourse regulations of the Anglo-Americans. Without entering into a comparison of those intercourse regulations, it is sufficient for our purpose, in this place, to state the fact, that within the territories of the U. States, and of Great Britain, the tribes, in times of peace, have rapidly melted away, while in Mexico it has been otherwise. As yet, we are not sufficiently acquainted with the subject, to be able to state precisely the extent to which the regulations of the one country, have been more hurtful than those of the other, but that there is a vast difference in favor of those of the Spanish Americans, is proved by the fact that there they continue to live by millions, whilst with us, their decline has been much more rapid.

In our enterprises of benevolence for the relief of the Indians, we have commonly left out of consideration such as

were in Mexico. But why should we exclude them? Their condition, it is true, in regard to food and raiment, is no doubt a great deal more comfortable than that of Indians wholly uncivilized; but it is, perhaps, not superior to that of the more civilized Choctaws, Cherokees, and Creeks; and, in regard to mental cultivation, they are no doubt greatly behind those tribes. We risk little in saying, that the nineteen tribes of Indians, within what we term the Indian Territory, can more easily be united, and rendered subordinate to wholesome laws, than the Indians of Mexico. Further, so far as the matter of religion goes, (and it should go farther in inducing benevolent action, than every other consideration,) the Mexican Indians are certainly in a condition more deplorable than the Pawnees, Camanches, or any others of the uncultivated tribes of our acquaintance.

If, then, in the mere matters of eating and wearing, joined to a very imperfect knowledge of agriculture and the mechanic arts, they are only equal to some of our more comfortable neighboring tribes, while in every other respect they are not superior to the most ignorant and depraved, no good reason can be conceived for not including them within the sphere of benevolent effort for that unhappy race of men.

In these views, we anticipate a cordial acquiescence by American citizens in general. In our incipient* labors, therefore, in the work of Indian improvement, we contemplate 5,400,000 souls as the recipients of our munificence.

We have supposed that one cause of the general indifference to Indian improvement, of which we have heretofore complained, is an impression that there are but few to derive benefit from any thing that may be done for them. But, certainly five and a half millions of souls in one country, and that country adjoining our own, constitute a body of people sufficiently large to prefer strong claims upon our efforts, and to promise in their improvement a large reward of gratification in the success of our labors for their relief.

It is remarkable, that in any thing which has been done in relation to the Indians, either politically or religiously, they have not been contemplated as a *whole*—as a nation, or body of people, but our thoughts and acts have extended to one tribe at a time. The tribe is composed of but a small number of souls, and the interest which we feel in contriving, is equally small; and the energy with which we act upon

* We say *incipient labors*, because to the work of Indian reform has recently been applied impetus unknown before, and which we trust will be augmented, until, becoming commensurate to the design, it will ultimately terminate in success.

those contrivances correspondingly feeble. We are aware that this habit of which we complain, corresponds with the ideas and habits of the Indians; but this fact, so far from furnishing an apology for our error, makes it appear the more glaring. Why should the institutions which civilized nations have formed in relation to a savage people, and which were designed to draw them off from the rudeness of savagism, be in principle so far assimilated to the spirit of their rude customs as to cherish their continuance?

It is, doubtless, greatly to the disadvantage of the work of Indian reform, that it is cut up into pieces.—This is intended for the benefit of this tribe, and that for another tribe, without reference to the relation which should be sustained between the tribes. The work is undertaken in reference to tribes severally; and not as a work begun for the benefit of the five and a half millions of Indians, introduced among the tribes near us as a part of the main body.

We therefore remind our readers, that the organization of an Indian Territory, is a work begun for the benefit of the five and a half millions of inhabitants in this vast country. A portion of this country, of suitable extent for one Territory only, is at present under consideration, in our political and religious action upon the subject:

This Territory becoming organized, and the experiment promising to become successful, other suitable places will be selected for like purposes. Instead of leaving the aborigines scattered over this vast Territory, under the influence of their savage customs, and giving place to us only by the diminution of their numbers by death,* it is proposed to collocate them in divers places, under circumstances which will allow them to live, and to cultivate the arts and sciences as other civilized people. By this process, they will make room for the wide spreading of white population; not by becoming exterminated, but by the improvement of their condition.

Upon the subject of the organization of the Indian Territory, we are happy to be able to present some interesting documents, from a source which adds greatly to their worth.

*This is lamentably true. We commonly speak of having crowded the Indians farther and farther back into the wilderness, but it would be more correct to say that we have crowded them out of the world. Where are the millions which lined the Atlantic coasts, and inhabited the countries now marked out into states? Have we driven them west? They are not here! The aborigines here are far less numerous than they were in those days when the millions existed where our settlements now are. No; they are gone! Here are remnants of some of those tribes, but too few in number to make the population equal to what it was here formerly.

To these our readers are referred with great satisfaction. They will discover, that in the progress of this question, for the last ten or twelve years, Government has, though slowly, yet constantly been approaching the true ground in this affair; and here, it will be perceived by the references, which we now make, that it is fairly reached. Public documents from the Congress of the U. States, fairly respond to the calls that have been made by the Executive. These documents state the true cause of Indian decline and misery; point out the sure and the only remedy; and take hold of the subject with the design of carrying out practically the principles which they avow.

"In Senate of the United States, March 15, 1836. Read and ordered to be printed.—MR. TIPTON made the following Report, with Senate bill No. 159:

"The Committee on Indian Affairs, to whom was referred the bill supplementary to an act entitled "An act to provide for an exchange of lands with the Indians residing in any of the States or Territories, and for their removal west of the river Mississippi," approved the twenty-eighth of May, eighteen hundred and thirty, present the following report:

"That, in treaties and in all other laws regulating trade and intercourse with the Indian tribes, is expressed, either directly or by implication, the desire of the Government of the United States to perpetuate the existence of the aboriginal inhabitants of our country, and to elevate them to the rank of civilized man. To this expression of kind feelings has been added positive efforts for the improvement of their condition.

"These efforts have not been rewarded with success proportioned to the benevolence which prompted them. Causes, the influence of which has operated to produce this failure, are too numerous to be noticed in this report. The committee will limit their remarks to such only as appear to claim attention in reference to the accompanying bill; some of which at least, have not, in their opinion, heretofore received sufficient attention. It has generally been supposed that, in four particulars, the aboriginal race were under the influence of peculiarities of constitution, namely: 1st, An irresistible thirst for ardent spirits. 2d, An unnatural predilection for war. 3d, An inordinate fondness for the hunter state; and, 4th, An unconquerable aversion to the improvement of condition. Failures of efforts for the improve-

ment of the condition of the Indians have generally been attributed to some or to all of these causes.

"In reference to the 1st, to wit, an irresistible thirst for ardent spirits, the committee would remark, it could hardly be said to be a peculiar propensity of the savage state, because it did not exist in that state until their acquaintance with the whites. They suppose that the indulgence of the Indians in the use of intoxicating liquors must have its origin, and must find its support, in other causes than in a peculiarity of constitution. The Indian is known to relish food common to man, he slakes his thirst at the same fountain and with equal gratification with the white man, and sound philosophy seems to deny that he possesses any peculiarity of appetite.

"The inordinate indulgence in the use of ardent spirits of the nations near us, is justly attributable to their degradation as a people. No odium is attached to drunkenness to forbid it; and placed where the prospect of attaining to some enviable station in life, or of accomplishing some desirable purpose, cannot operate to promote a love of life, they indulge their present appetites, regardless of future consequences. In this matter there can be but little difference between men whose prospects have been blighted by a reverse of fortune, and those whose fortunes never furnished prospects. Both are exposed to strong temptations to intoxication.

"In relation to the 2d, namely, an uncommon passion for war, the committee would remark, that they feel unable to reconcile a strong predilection for war to the want of courage which has ever been evinced by Indian tribes in their original condition. A few whites have been able at any time to form settlements amidst thousands of opposing Indians. If the generation of nations that have grown up on our own borders have been courageous, it strengthens the argument that the principle of courage has been fostered by their proximity to the whites, and that it does not, in a high degree, prevail in the savage state.

"The history of Indian warfare among themselves, and of the formation of acquaintance between white men and the various tribes, corroborate these statements.

"3d. That they naturally possess a peculiar attachment to the hunter state, seems also to lack proof. A partiality for a particular branch of business is formed by external circumstances, and cannot be innate. The child of a blacksmith becomes fond of that branch of business from the circumstance of seeing his father at the forge, and of being taught to hope for a living therefrom; but it would be absurd to

suppose that the son was born with a predilection for smithing in consequence of his father being a smith. Hunting is a *business* in savage life, and war too, is as properly a business of life as working at the forge, and the principles which may be applied to the latter case, are equally applicable to the two former. None can suppose that parents entail upon posterity a fondness for particular branches of business in life, and yet this is presupposed in the assumption that the Indians possess an inborn fondness either for hunting or for war. White men who have resided among them from early life are no less fond of hunting than the natives, and they are generally more resolute in war.

"4th. The causes of their indifference generally to the improvement of their condition, will find a full explanation in a brief notice of the things which are *essential* to our improvement, should we discover that they were not within the reach of those necessary things.

"Indians possess such vague notions of the first principles of social life, that the property of the husband and of the wife are kept separate, as belonging to them separately; the combined interests of the parties mutually stimulating to united efforts for the acquisition of the comforts of life, as exists among civilized nations, is not known here. Hence follows want of discipline towards their youth, who generally grow to maturity without parental restraint, and prepared only for savage life; the evil increases as the principles of polygamy prevail.

"Among a people who have not adopted the radical principles of social compact, we cannot expect to find established order in regard to any thing. Every one does what is right in his own eyes; hence the reward of industry is not secured. The more indolent and improvident sponge upon the more industrious and economical, to the suppression of a spirit of enterprise.

"They are not subordinate to law; hence the custom of retaliation prevails. They are subject to no government except the slight restraint which chiefs may exercise. The man inherits the chieftaincy or he acquires it by feats of savage life, or from his age, combined with his fortune, in having numerous relations and acquaintances to feel from some cause a degree of dependence upon him; but the control of the chief can be rejected at pleasure by any one, or by any set of persons, who may choose to secede and form a separate band; or if they become dissatisfied with the conduct of the chief, he may be summarily dispatched, and another may take his place.

"No international laws exist between the various tribes; each is independent of others, and each band is independent of other bands of the same tribe, except as fortuitous wants may render it otherwise. This independence extends down to individuals, destroying in its course the social relations essential to improvement, not sparing even those between husband and wife, parents and children.

"These things belong to savage life, and, like a torrent to which no effectual barrier is opposed, carry on in savageism all the remote tribes. Whether it can become generally otherwise, with those on our own borders, remains yet to be tested. But as we are entering upon an experiment in Indian reform, it should be particularly noticed, that hitherto our intercourse regulations have been such as to render it impracticable for them to change their condition in regard to the above defects. We have recognized each tribe as independent of all others, and have acknowledged the chiefs of each. No prospect of any other condition in these respects has been placed before them. They are taught to remain contented with their own several little spheres.—Should uncommon intellect prompt some to aspire to a less degraded condition, the attainment of the end is impracticable; they cannot become united, for many of the tribes are kept asunder by intervening white population, and where this is not the case, our policy restricts each tribe to its isolated condition. Even here, within the small sphere of each tribe, the mind has not latitude for enlargement by the exercise of sovereignty; they are mere dependents upon others, and upon others of separate interests. They exercise barely so much volition in the management of their affairs as others choose to permit.

"While this state of degradation has deprived them of incentives to improvement, their decline would have been less rapid could they have lived wholly alone. But this could not be; there was of necessity an intercourse between them and their white neighbors: in this intercourse, as might have been expected in their case, they were more exposed to the temptations of vice than to the influence of the restraints of virtue. Thus situated, they have in no instance flourished as a people; and thus situated, it might be asked, what people upon earth would flourish? Apply the case to ourselves; abolish all international laws with neighboring nations, the constitution of the United States, and all law within every State, until no civil organization of society remained, not even so much as that which would acknowledge that an individual could have a separate right to land; until even hus-

band and wife were not bound together for mutual and social interests; and until the laws of parental restraint ceased to operate, and every one, both in youth and in manhood, was left to do what seemed right in his own eyes; and our destruction would be rapid; a few generations would reduce us to wretchedness as deplorable as that of the Indians.

"Our policy in relation to Indian affairs is of European origin; had our intercourse regulations originated in that knowledge of human nature and that regard for human rights which characterize the United States at this day, they would doubtless have been different from what they are.

"It was early perceived that the insular condition of the tribes severally had a tendency to keep them destitute of law, and that without law it was in the nature of things impossible for them to improve in the arts and sciences. Hence, as early as the treaty of September, 1778, encouragement was held out to the Delawares to unite with the other tribes, and for the confederacy to 'form a State, whereof the Delaware nation should be the head, and have a representation in Congress;' but difficulties attended the execution of the design of forming the tribes into a civil community, which were not easily either foreseen or obviated—among these, the selection of a suitable place was not the least. Had they been located in the interior of the United States, the history of the past plainly foretold their decline in future. At any point on the sea coast or on the shores of the lakes, they would have been equally insecure.

"It appears that increasing interest was taken in this subject as we follow its history down toward the present time. Mr. Monroe, in 1825, recommended the cession of the tribes for the purpose under consideration. But even then the difficulty of finding a suitable place for them had not vanished. He proposed locating some of them in the west, whither many of them have already gone, and another portion of them in the Wisconsin Territory, between Lake Michigan and the Mississippi river.

"As we improved our knowledge of the character of the country west of the territory of Arkansas and the state of Missouri, and southwest of Missouri river, the difficulties which hung upon the matter of selecting an eligible place disappeared. It was ascertained that here was an immense body of fertile soil, elevated and healthy in appearance, beyond almost any new country that had been settled on the western waters—well adapted to culture and grazing, and lying within the latitudes within which the tribes generally resided. This country is west of all white settlements. In

length, it lies north and south, in breadth, the portion which is sufficiently wooded to make it convenient for the residence of man, is about two hundred miles. Beyond this, extending north and south farther than the district under consideration, is an open and almost woodless plain, four or five hundred miles in width, in which, on account of the scarcity of wood, no human being ever had a permanent residence. No vestige of Indian villages is found within this vast prairie. It is uninhabitable. With this uninhabitable region immediately on the west of the Indian Territory, they cannot be surrounded by white population. They are on an *outside* of us, and in a place which will ever remain an *outside*.

"Further: as we approach this country, the water courses meet us coming from west to east, and thus directing commerce not into, or through the Indian country, but from it eastwardly. This region, too, is under the control of the Government of the United States; not being subject to the claims of any State, out of which embarrassing questions of jurisdiction might arise. The localities of the place are such, also, as to diminish temptation to the discontented to stir up hostilities towards the United States: no other place, within the jurisdiction of the United States, furnishes equal security from the malign influence of foreign emissaries.—They are far from our northern boundaries. They cannot be approached from the west, on account of their great distance from the ocean, the intervening mountains, and especially on account of so much prairie immediately adjoining them. They are accessible to foreigners only on the south, through the province of Texas; and here they adjoin a country of so much prairie, that a barrier to foreign intercourse is interposed, almost equal to that on the west.

"Indians never make war upon our frontiers without having looked out a place of retreat for their women and children. In the event of war, they could not retreat westward, because no hiding place could be found within this vast prairie.

"In addition to the resources of the country before mentioned, nature has been liberal in her supplies of lead and iron ore, of salt water, and coal. The time has been when the game sought by the hunter was near and abundant; but, in a country of so much prairie, and so little wood, the game, for want of hiding places from their pursuers, and in which to foster their young, soon becomes scarce. Every year the buffalo retire further from the settlements towards the Rocky Mountains, and smaller animals become more

scarce. This circumstance, it is believed, will promote the improvement of the Indians. Even at this time, few, comparatively, belonging to the emigrant tribes, rely upon the chase as the chief source of supplies.

"Here it is proposed to locate the tribes within and near our settlements. Within the country described by the bill, are, at this time, seven indigenous tribes, numbering, in the whole, about twenty-two thousand; and portions of twelve emigrant tribes, numbering about twenty-seven thousand; in all, forty-nine thousand. The bill merely proposes to make such provisions for them as will enable them to lay hold of such means of improvement as we well understand are necessary to sustain our own elevated condition, and without which man cannot be in the possession of the blessings of civilization.

"It is believed to be essential that the Indian should be taught the rights of persons, and all the relations of domestic life, the various titles forming the law of personal property, the division of property and labor, that each is heir to the fruit of his own labor, and that he shall be protected in its enjoyment. These, it is believed, are the foundations of society, and form the first step to human happiness.

"It is proposed to unite the tribes as one people, and to allow them to meet annually by delegates to enact laws for the government of the whole, without infringing the rights of the tribes severally to manage their own internal affairs. In general, the nature of those laws is left to themselves, under the impression that this course would be most gratifying and encouraging to them, and would most readily inspire them with the disposition so necessary to improvement, of thinking and acting for themselves, and because they could better judge to what extent the establishment of law would at present be acceptable to them; but lest through inexperience they should enact laws that would be injurious in their operations, the whole is made subject to the approval of the President of the United States.

"As without law, it is impossible for man to improve in the arts of living, and in science and virtue, which elevate his moral condition, so under the administration of wholesome laws suited to the condition of the tribes, the various auxiliaries to improvement will be brought into successful operation.

"Education will be sought when the state of society has become such as to render education useful in the business of life. This is not the case in the savage state. The security of property by law will tend to eradicate the custom of

community of right in property, so well calculated to stifle a spirit of enterprise; a man will become the owner of a piece of land in his individual capacity; its value will be enhanced by improvement; and this property will descend to the benefit of his children: hence will be originated something of *settled design* and of *fixed purpose* with regard to the future—things which do not belong to savage life, the absence of which cherishes improvidence, recklessness, and apathy.

"The bill provides for only two offices to be filled by citizens of the United States, viz: a superintendent of Indian affairs and a clerk. Their improvement will be better promoted by allowing offices of profit or honor to be filled by themselves, so far as they can find among them men possessing the requisite qualifications.

"As a measure calculated in no ordinary degree to promote the general design of the bill, it provides that an agent for the confederacy, to be selected under such regulations as the President of the United States shall believe will consist with harmony of feeling among the several tribes, shall remain at the seat of Government of the United States during each session of Congress. The sphere of his duties will embrace the interests of all within the confederacy. He must be an Indian, and his pay will be equal to that of a member of Congress.

"In addition to political disabilities under which intercourse regulations have placed them, the blighting influence of which has already been noticed, the Indians are exposed to a repulsive prejudice, universal among the whites, which draws a line of distinction between the two in all the social relations of life, greatly to the disadvantage of the Indians. This prejudice originated in Indian degradation, and can be corrected only by Indian improvement. The sensible among them feel it; and many a well educated native has abandoned civilization among the whites, because he was thrown into the back ground in society, and has returned to savage life, where he could enjoy equality of condition.

"It is believed that the provisions of the bill are calculated to place the Indians beyond the influence of this discouraging prejudice. No whites will reside among them, except such as are specially permitted to do so for their benefit by the Government of the United States. They will live to themselves, and each will feel that he is eligible to the highest distinctions of the society by which he is surrounded; that his talents and virtue may be suitably rewarded; in a word, the whole community will perceive that the highest felicities of civilization are attainable, and, unless they be

men of passions unlike all others, these causes will produce effects similar to the effects of the same causes when operating upon others. The better informed will find the reward of merit in their promotion, while the less informed will find protection in the same source. Of the nineteen tribes or parts of tribes now within the Territory, three of them, embracing a population of about 23,000 souls, are governed severally by written laws: some of the smaller and less informed tribes have also manifested a disposition to adopt written laws, and some of them have expressed a desire to have a portion of land, sufficient for a farm, laid off for their uses severally. Sixteen of the tribes have expressed a desire to become united, for the purposes contemplated in the bill. Delegates from two others have expressed themselves in favor of the measure, and before subscribing their consent, asked time only to refer the subject to their several tribes for their decision, according to their custom of transacting such business. From the other tribe, which completes the number of the nineteen, though no official communication has been received on the subject, such information has been obtained as leaves no doubt that it would most heartily enter into the confederacy.

"In view of these and of kindred considerations, it appears that, so far as relates to the condition of the Indians, they are prepared for the adoption of the measure proposed by the bill. In reference to ourselves, if reasons for the adoption of the measures proposed, drawn from considerations of economy, could have any influence, the subject furnishes them. We have been reconciled to the expensiveness of our Indian relations, from the supposition that the money thus expended benefitted that unfortunate people. This has been a delusion. Situated as the Indians have been, a fair conclusion drawn from facts is, that annuities, and other expenses to Government in the management of Indian affairs, have, taken as a whole, proved to be the reverse of what was designed. The committee would not intimate a desire to withhold any moneyed consideration due them. But they believe that the change of condition proposed would occasion an application of those moneys to their positive benefit, in the promotion of their improvement; but motives for action in this matter are drawn from higher considerations than those of dollars and cents.

"It is not believed that the hunting savage acquired right to all the regions which he roved, to the exclusion of the cultivator of the soil, merely because the former happened to be first on the ground. The claims of the hunter state

would be exorbitant, to the restriction of civilization within limits too narrow. Our necessities compelled us to take the country which we inhabit, and to circumscribe the aboriginal tribes about us to smaller spheres than they originally claimed. While we plead justification in taking the country because we could not live without it, justice requires that ample remuneration should be made to the aboriginal occupants. That the claims of the Indians arising out of these circumstances have been fully liquidated, none will contend. Their claims have acquired strength by our reiterated declarations of friendship and desire to do them good. The prosecution of our former policy can never satisfy those claims, because it renders them no substantial benefit. We have continued our own mode of procedure in relation to them, and we control it in all its ramifications. They submit to all we do without presuming to think that any better way could be devised.

"We, then, as the stronger, acting towards and for this weak and dependent people, should leave untried no feasible plan of affording them substantial relief.

"In this way, alone, can we satisfy the claims which our relation to them has originated.

"If we should give them the facilities to improvement which are essential to our own preservation in a state of civilization, we should do what has not yet been done for them; if, then, they should perish, we should be clear; we had performed our duty. If the experiment should be successful, and the Indians should become elevated to the comforts of civilization, it would add a page to our history that would be read with satisfaction to the end of time."

From a report made to the House of Representatives in Congress, May 20, 1834, by Hon. Horace Everett, from the Committee of Indian Affairs, we make the following extracts. Premising that the bill to which it refers has, under some modifications, been kept before Congress every session since its introduction:

"Whatever difference of opinion may heretofore have existed, the policy of the Government, in regard to the future condition of these tribes of Indians, may now be regarded as definitely settled. To induce them to remove west of the Mississippi, to a territory set apart to their use and government forever; to secure to them their final home; to elevate their intellectual, moral, and civil condition, and to fit them for the enjoyment of the blessings of a free govern-

ment, is that policy. And a further hope is now encouraged, that whenever their advance in civilization should warrant the measure, and they desire it, that they may be admitted as a State to become a member of the Union.

"To carry that object into effect is the object of this bill.

"The Western Territory will be bounded on the east by Arkansas and Missouri.....To the whole of it the original Indian title has been extinguished, and the tribes now within it derive their title from the United States. It is believed to be more than sufficient for them, and for those who have agreed to emigrate to it. The soil and climate are all that can be desired, to reward industry, and to prolong life.

"This territory is to be dedicated to the use of the Indian tribes forever by a guaranty the most sacred known among civilized communities—the *faith of the nation*. The committee are aware that this guaranty, *the faith of the nation*, has not been illustrated by the history of the past, in a manner satisfactory to the Indian tribes. They are not surprised that they should now ask, 'What new security can you give us to the lands in the west, that you did not, in times past, give us to our lands in the east?'

"It is admitted that we have given to them guaranties which we have not fulfilled, pledges which we have not redeemed; not because we desired not to fulfil them, but because it was believed by the Government that we had no right, originally, to give them, and therefore had no power to redeem them. The Indians, however, will do us the justice to say, that we never held ourselves absolved from the obligation of indemnifying them, and of acknowledging that these very cessions of land at the west are a portion of the indemnity. Our inability to perform our treaty guaranties arose from the conflicts between the rights of the States and of the United States. Nor is it surprising that questions, arising out of such conflicts, which have bewildered wiser heads, should not be readily comprehended or appreciated by the unlettered Indian.

"The case is now free from all the embarrassments of conflicting rights. The guaranty now stands as an obligation which the Government will at all future time have power to perform; we can look around it, there is no doubt, no obscurity about it; even to the Indian eye it is clear and as well defined as the edge of the circle of the sun. The United States extinguished the Indian title to the Western Territory; that territory then became their absolute property. By the constitution Congress has an unqualified power to dispose of the territory belonging to the United States; and

now Congress proposes, by charters, to grant and apportion this territory among the Indian tribes. The United States and the Indians are the sole parties."

The bills before Congress to which the two aforementioned reports refer, are virtually the same. For the purpose of rendering it less liable to objection, and to secure its final passage, that before the Senate goes less into detail than that before the House. The substance of these bills is the following:

1st. The boundaries of the Territory are fixed, and the lands secured to the tribes severally owning, by patents from the Government of the United States, with such restrictions only as are necessary to prevent white men from purchasing them.

2d. A General Council of delegates fairly chosen by the several tribes is to be convened once a year, or oftener, by order of the Superintendent, which Council shall enact laws for the benefit of the confederacy generally. These laws will not take effect until approved by the President of the United States.

3d. A delegate, who must be a native, chosen by the confederacy, shall remain at the city of Washington during each session of Congress, to attend to the affairs of the Territory, whose pay and emoluments shall be equal to those of a member of Congress. For the sake of harmony, the mode of choosing this delegate, in the first instance, as well as the mode of choosing the first delegates to the Legislative Council, will be prescribed by the President of the U. S.

4th. All offices within the Territory, excepting those of Superintendent and Secretary, will be filled by Indians, if such as are competent can be obtained.

Fully to our purpose is the following from the last message of President Jackson to Congress: "I again invite your attention to the importance of providing a well digested and comprehensive system for the protection, supervision and improvement of the various tribes now planted in the Indian country. The suggestions submitted by the Commissioner of Indian Affairs, [Hon. C. A. Harris] and enforced by the Secretary on this subject, are entitled to your profound consideration. The best hopes of humanity in regard to the aboriginal race, the welfare of our rapidly extending settlements, and the honor of the U. States, are all deeply involved in the relations existing between this Government and the emigrating tribes."

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To the list of sensible documents to which we have the happiness of referring on this occasion, is the report of the acting Secretary of War, the Hon. C. F. Butler, of Dec. 3d, 1836, from which we extract the following:

"We may now be said to have consummated the policy of emigration, and to have entered on an era full of interest to both parties. It involves the best hopes of humanity in respect to the Indian tribes; and though, to the U. States, its issues cannot be equally momentous, they yet deeply concern our prosperity and honor. It therefore behooves us, at this juncture, seriously to examine the relations which exist between the U. States and the inhabitants of the Indian country, to look into the duties which devolve on us, and to mature a system of measures for their just and constant execution.

"In almost every treaty providing for the emigration of an Indian tribe, the impossibility of preserving it from extinction, if left within the limits of the States or organized territories of the U. States, and thus exposed to the advances of white population, is expressly recognized. The advantages which the tribe will derive from its establishment in a territory to be exclusively occupied by red men, under the solemn guaranties and the paternal care of the United States, are uniformly insisted on. In the treaty with the Choctaws, of the 27th September, 1830, the wish of the tribe to be allowed the privilege of a delegate in the House of Representatives of the U. States, is expressly mentioned; and though not alluded to by the Commissioners of the U. States, yet they insert it in the treaty, 'that Congress may consider of, and decide the application.' In the late treaty with the Cherokees east of the Mississippi, it is expressly stipulated 'that they shall be entitled to a delegate in the House of Representatives whenever Congress shall make provision for the same.' It is not to be doubted that the hopes thus held out to those tribes had an important influence in determining them to consent to emigrate to their new homes in the west.

"Although some of the Indians have made considerable advances in civilization, they all need the guardianship of the U. States. To leave them to the barbarism of their own institutions, with the inadequate assistance of an Agent, and the slight control of the General Superintendent, would be imprudent as it regards ourselves, and unjust towards them. Under such a system hostilities will frequently break out between the different tribes, and sometimes between

them and the inhabitants of our frontiers, attended in both cases by the usual consequences of savage warfare. To fulfil, in their true spirit, the engagements into which we have entered, we must institute a comprehensive system of guardianship adapted to the circumstances and wants of the people, and calculated to lead them, gradually and safely, to the exercise of self government.

"The daily presence of a native delegate on the floor of the House of Representatives of the United States, presenting, as occasion may require, to that dignified assembly, the interests of his people, would more than any other single act, attest to the world, and to the Indian tribes the sincerity of our endeavors for their preservation and happiness. In the successful issues of those endeavors we shall find a more precious and durable accession to the glory of our country, than any triumph we can achieve in arts or in arms."

The Commissioner of Indian Affairs, the Hon. C. A. Harris, in his annual report of Dec. 1, 1836, and in his special report of Jan. 9, 1837, exhibits with uncommon force the propriety of organizing the Indian Territory. In the documents to which we allude there is little abstract reasoning, but the necessity of the measure is prominently set forth by a plain exhibition of facts, stated in a business-like manner. Here is no danger of mistake—facts speak for themselves, and confirm the justness of the sentiments implied in the following sentence: "The large augmentation of their numbers, and the consequent changes in their condition and circumstances, appear to me, to give new importance to the establishment of a government for the Indian tribes west of the Mississippi."

From the time That the aborigines of America were first discovered by Europeans, the flights of fancy common to romance seem to have beset all who wrote about them. Indians were supposed to possess some traits of character peculiar to themselves—predilections for war and hunting, and for being savages, which belonged to no other race of beings.—Do what you would for his improvement, an Indian would be an *Indian* still. It will be perceived that the foregoing documents have not been framed under the influence of such delusions. They speak the language of common sense, and suppose the Indians to possess minds and dispositions similar to those of other nations, and may be influenced by the same causes which operate upon others. They presuppose that the causes of Indian ruin are such as would ruin

others, and that when the means which are essential to the improvement of others are applied to them the result will be the same.

We are sick of the stale stories of Indian peculiarities, told for more than three hundred years, and all who desire the prosperity of the misrepresented Indians, have reason to rejoice that men who are among the *first* in our nation both in merit and office, are, by a plain, common sense and benevolent course, about to correct those old whims about *hunting*, *war*, and *aversion to improvement*.

We are persuaded that our plea for the Indians cannot be rendered more forcible than by furnishing such specimens of good sense coupled with benevolence.

An opinion, which we are confident, is unphilosophical and absurd, has long prevailed extensively, that this aboriginal race of men must ultimately become extinct. Some of the bad consequences of this error, are, all our efforts to produce a different result are weakened; only partial, and not complete success is hoped for, and therefore labors for their improvement are not entered upon with energy. We quiet our consciences for past neglect of effort, by supposing that had we performed an active part for their relief, the result would ultimately have been the same; and, still worse, this hopelessness which is indulged in regard to the destiny of these people, has rendered us less observing and economical in the management of their affairs.

In years past, Indian matters have been more out of sight than any other business belonging to our Government. Liberal appropriations have been made for benefiting the Indians in various ways. This was the expression of kind feelings for an unfortunate people, and nothing more than the mere expression of good will was supposed to be practicable. Therefore the application of those appropriations were not made with due care. Often they did not reach the case of the Indians at all, and frequently when they did, it was by a misuse which produced more evil than good. White men who fattened on the spoils quieted their consciences by supposing it was fair game for every one, and he was most to be admired who was most successful. Great good to the Indians was not hoped for, and was therefore left out of the question.

But why suppose that the aboriginal race must necessarily become extinct? We have seen that under all the privations of savage life they increased in numbers. They cannot, therefore, be naturally subject to any physical, or to any moral degenerating defect to destroy them. It is only when

they come in contact with white men that their decline begins. Among white men, therefore, and not among the Indians are we to look for the cause of their diminution of numbers. But our institutions do not contain these life-destroying principles, for we have a happy demonstration of their better tendency. In subsequent history which shall tell this story of intercourse between the white and red man, a *darker* shade will be seen than any that could be produced by savage customs, or be inferred from civil institutions.— This destruction of numbers will be attributed to a dereliction of duty on our part, resulting from a want of desire to preserve them. To what else can it be attributed? The causes are with us, and not with them, and as these causes do not belong to our institutions, they must necessarily be attributed to our delinquency.

The notion that Indians begin their existence with prepossessions in favor of savage customs, and averse to civil institutions is too absurd to be met by argument. Their predilections, therefore, like those of other people, must all be formed by extraneous circumstances. By surrounding circumstances a white man may be made a savage, as has been demonstrated in numberless instances; and by surrounding circumstances a red man may be made subordinate to civil institutions. While all men are susceptible of improvement, all naturally possess a tendency to degenerate. The state of man which we term *civilized*, is produced by the operation of outward means; for want of these man remains in his natural condition. The original condition of the Indians is this state of nature. We cannot hope for the improvement of the condition of the Indians, until they enjoy the means *essential* to the improvement of others. *These means, hitherto they have not enjoyed.* In the application of these means we may as confidently hope for the civilization of the Indians, as we hope that under their influence the next generation among us will be borne up above savageism. As, therefore, we hope for the improvement of the condition of the Indians, we abandon the notion that they must necessarily become extinct.

The design of Government to embody the Indians under the influence of law, will secure to them all that is requisite in the case, and, unless they are a race of men unlike all others, they will flourish under the influence of the means which render others prosperous. We are, therefore, no longer allowed to despair of the prosperity of this people, but to expect it confidently.

From the best data that can be obtained it appears, that

the Chóctaws, Cherokees, and Creeks, are increasing in numbers. In the course of two years, there is shown an increase of 121 among the Delawares, 73 among the Shawanques, 50 among the Kickapoos, 4 among the Ottawas, and 2 among the Peorias and Kaskaskias. The Quapaws, and the Senecas and Shawanoes of Neosho, are stationary. The Weas and Piankashas have decreased 43. The Osages, Kauzaus, Pawnees, Otoes, Omahas, and Puncas, are all supposed to be decreasing; and, in proportion to their numbers, the diminution among the Putawatomes is more rapid than that of any other tribe.

Proposed Tour of Observation.

It is much to be regretted that so little is known respecting the Indians remote from the settlements of the whites. The information which we possess, is little more than what has been merely incidentally given us by persons who travelled on the business of trapping or trading. We believe that no one has ever explored any portion of the remoter parts of the vast region inhabited by Indians, whose chief purpose was to ascertain their local situation, numbers or condition.

From Mexico, as well as elsewhere, we have little more than doubtful statements, and conjectural estimates. A more thorough knowledge of these matters, in Mexico and the wilder regions, is daily becoming more desirable; and many considerations remotely affecting the affairs of the Government of the U. States, and intimately connected with the cause of benevolence, call louder and louder for an effort to obtain it.

In this age of benevolent enterprize, we are happy to have an opportunity of recommending that a tour of inquiry and observation be undertaken for the purposes under consideration. Our experience would greatly diminish difficulties which were once formidable in travelling in a wilderness, and in mingling with Indian tribes little acquainted with white people. The local situation of the tribes severally could be ascertained, and a probable estimate of their numbers be made. Their habits of life and their modes of thinking, their traditions and religious ceremonies could, to some extent, be discovered, and some idea could be formed of the prospects of doing them good, of the most eligible mode of doing it, and of the most promising place.

That portion of the tour which would extend to Mexico, would, no doubt, develop the most interesting and useful

facts. Truth, even at this remote period, could be made to supply, in many instances, the place of old Spanish fables and fictions. From some imperfect accounts we have obtained respecting the aboriginal inhabitants of that country, we are persuaded that the benevolent would discover a field for action whose extent, and "whitening for harvest" would excite astonishment, inducing wonder that a field so inviting, and so near, had remained so long undiscovered, and unoccupied.

Much scientific knowledge could be obtained on such a tour. We should be enabled to contemplate Indian affairs as a *whole*, and contrive the grand scheme of benevolence so that it should fully meet the case.

Reasons in favor of our proposition rapidly accumulate upon reflection on the subject. Our limits here allow us barely to solicit for it a serious consideration, believing that few, if any, will differ from us in opinion, and hoping that the measure proposed will not be long delayed.

Brief view of the Past and the Present.

On our discovery of America we found a people in a state of nature, who had undergone no change by moral culture or social discipline. It was a condition deplorable on account of hardships, cruelty, and crime. Yet, under all its privations, they increased in numbers. This must be admitted, unless we suppose that they had been cast upon this continent in greater numbers than when we discovered them. There is no evidence that they had ever been more civilized than they were at that time. Ancient fortifications, tumuli, and all indications of prior existence, prove that they had been savage, and not civilized men.

We found them in vast numbers, but their millions opposed a feeble resistance to their invaders. In the south, they were massacred by tens of thousands, in their disconcerted and ineffectual efforts to keep possession of their country. Sometimes one nation was employed to murder another, to gratify Spanish avarice and ambition. Thousands were enslaved, and the inhabitants of entire countries were divided among their invaders as property. Ship loads were decoyed from other countries by professions of friendship, to supply the places of others who had preceded them, and had perished under the weight of their oppression. Their mortality when slaves on the plantations or in the mines, was fearfully great.

North of the Spanish territories, their sufferings from the hands of their conquerors were much less severe though sim-

ilar in character. They were subjected to slavery as well as to the havoc of wars, and of European diseases. Every where their country was taken possession of, regardless of the desire of its inhabitants. No *legal* bargains were made in the purchase of lands, because the nominal purchaser had resolved on taking possession of them; and, being the stronger, held the rod over the weaker and dictated the terms to it, which the latter dare not refuse. Justice sometimes spake, and pleaded that the conquered had some right to the soil which none beside themselves had ever possessed, but was answered that the Indians were *savages*, under the influence of a strange passion for *war* and *hunting*, and a *queer aversion to improvement*, and therefore, it was not improper for better people to dispossess them. When humanity spoke, and entreated for forbearance from oppressions which occasioned such a fearful waste of life. Fancy, without stopping to notice the real fact, pleaded the reverse of truth, that they were diminishing by wars and pestilence, prior to the arrival of the whites. When conscience pleaded that strange, uncouth, and cruel as might be the *savages*, being human beings, they claimed, at least, our sympathies, and ought to be made acquainted with religious and civil institutions, it was answered, the savage is untameable—whatever may be done to civilize and Christianize him, the Indian will be an Indian still; and when reason would be heard, she was silenced by the summary answer, the Indians are destined to become extinct.

Thus has the flood of calamity beaten upon this wretched race until many tribes have indeed been driven out of existence, while others are reduced to a few. Happily for those that remain, they do not live in the days when ignorance and superstition, scarcely less frightful than pagan night, predominates over their conquerors.

It is not easy for a people to divest themselves of sentiments, however absurd, or of habits, however unjust in their effects, which have been entailed upon them by the generations which preceded them. Such is the case with the people of the United States in reference to this injured and neglected people. We have imbibed the sentiments and feelings of our ancestors, and have clung to their policy. But the influence of our religious and civil institutions has broken the spell. We are awaking from our reveries, and begin to see the subject in its proper character.

We feel astonished that any had ever dreamed that the laws of nature had changed, and had produced a race of men morally unlike all others, or had rendered inoperative,

in relation to these, the means which improve all others.— In the light of common sense we look upon the past, and contemplate the future. We regret the past errors, under which millions have gone beyond the reach of redress for their grievances, and as we cannot now do justice to the former generations, we become the more firmly resolved to assist the present. The hurry of our onward reach in science and in wealth, need not be interrupted by a pause for metaphysical inquiry—what shall be done; the case is plain. Here are rational beings, who, like others, eat and sleep, and think and act, according to the laws of human nature. Therefore, we have only to apply the means which produce our prosperity, and they will bring this people up to our level.

In the American Revolution we recognize the dawn of civil and religious liberty, which are to fill the world with light, and truth, and justice. We account ourselves happy in being the people to usher in this Halcyon era; and it is under the healthful action of our free institutions, that the vapors are removed which have mystified the subject of Indian Affairs. Yes, the sound judgment, and scrupulous sense of justice of our Government, specimens of which we have given in the extracts from public documents, &c. which we have quoted, utter a voice to the lingering remnants of tribes whose numbers once were great, saying, “Your warfare is accomplished. The wilderness and the solitary place shall be glad, and the desert shall rejoice.” While philanthropy, the true index of our greatness, extends her voice from Maine to Louisiana, “Come and let us strengthen the tribes that remain and are ready to perish, and say to them fear not, for, on account of your sufferings, blessings shall be doubly heaped upon you.”

ERRATA.

PAGE 58	6th line from the top,	for 3,600,000 read 2,600,000.
“ “	9th “ “ “ “	for 5,400,000 read 4,400,000.
“ “	11th “ “ “ “	for <i>were</i> read <i>was</i> .
“ 59	22d “ “ “ “	for <i>exuberant</i> read <i>esulent</i> .

